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in RHODE ISLAND

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Most Rev. Francis P. Keough, D. D.

THE CATHOLIC CHURCH IN RHODE ISLAND

By the

REVEREND THOMAS F. CULLEN

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FOREWORD

By the

MOST REV. FRANCIS P. KEOUGH, D.D.

Bishop of Providence

OBLATE COLLEGE and SEMINARY
+
O.M.I.
BAR HARBOR, MAINE

DEDICATION

TO the pioneer Bishops, priests, sisters and laity who toiled for souls in the State of Rhode Island and whose love and labors for the faith brought forth in due season the hundredfold fruit of the present, this work is affectionately dedicated as a tribute to their memory in the tercentenary year of the foundation of Providence Plantations.

FOREWORD

The Tercentenary year of the foundation of the City of Providence afforded an acceptable opportunity for reviewing the history of the Church in Rhode Island. Thirty-seven years ago a similar service was performed by the late illustrious Archbishop of St. Paul, the Most Rev. Austin Dowling, D.D., in his contribution to *"The Catholic Church in the New England States."* Since the publication of this monumental work in two large volumes, now out of print, much has transpired that should be on record and made accessible to the clergy and laity of this diocese. The present volume supplements what has already been done and also incorporates into its pages the factual findings of the earlier work.

All Church history is important. Its study claims a prominent place among the courses of our schools and seminaries. No education is complete wherein the past has not a portion. "Philosophy teaching by example," is one of the definitions of history, and this has a special application to the subject of religion and its influence on life all across the centuries. A diocese is an integral part of a universal whole. Its record multiplied by that of the dioceses of the world tells the story of the Catholic Church. However humble this contribution, it is, at least, some mite added to the sum total of the world's knowledge concerning the manner and means by which the Church has fulfilled the divine mandate for the teaching of the nations.

In the schools of our country, both religious and public, the virtue of patriotism is stressed and may be taught by examples from the past far more effectively than by abstract principles. The lives of the heroes of the nation, their deeds and daring, their sacrifices and labors, their honor and integrity are all studied and explained in the hope of developing like types of citizenship and preserving the best features of our American traditions from generation unto generation. The Church, no less than the country, has her pioneers, missionaries, leaders, heroes. Our diocese is not without its quota of honored and venerable names, borne by forefathers in the faith whose example was an inspiration in more difficult times and the recollection of whose deeds done for God should be a source of strength for the Catholics of today.

The hundreds of souls within the local jurisdiction of Bishops Cheverus and Fenwick had become a few thousands when Providence became the home of a Bishop and three priests. With all his saintliness and confidence in God's help, Bishop Tyler could hardly have envisioned a future, wherein the number would be multiplied almost a thousand fold, and where the least of a multitude of parishes would be better equipped and organized than was his own Cathedral parish in the very heart of Providence in his truly missionary day. He planted, others watered, God gave the increase and it is wonderful in our eyes.

It is well for us to look backward to the time when churches were few and far between, when there were an utter lack and dire need of facilities for education and the ministration of charity, when a priest was a curiosity and seen but seldom, when the Holy Mass was a rare privilege and esteemed as such by the first fruits of the Catholic body of this state. The tracing of the marvelous development of our Church from such humble beginnings, is one of the purposes of this book, and it should prove to be a narrative well worthy to be read by the clergy and laity who now enjoy a heritage that has come down as a distinctive blessing from Almighty God. We should know our antecedents in the faith, and be proud of them. How else will this knowledge come and its wisdom linger unless by reading the edifying and inspiring recital of the preservation and progress of our Catholic faith in this portion of the Lord's vineyard where it is His will that we should spend our lives and save our souls.

The Catholic Church in Rhode Island represents a conscientious, sustained, laborious effort to present the unbroken continuity of our religion, to revive an interest in our precious local traditions and to evaluate justly the Catholic contribution to the welfare of the State. Research has not been spared. Parish records have been explored, diocesan archives have been consulted, and older priests, whose memories go back to the Bishops and pastors who were here before the Civil War, have supplied information that has been woven into the texture of which this work is composed.

FOREWORD

And He spoke to them this parable: The Kingdom of Heaven is like to a grain of mustard seed. Another parable also He spoke: It is like to leaven. Where, on earth, have these prophetic parables of our Lord found a more accurate verification than in New England and especially in Rhode Island. This volume is an historic interpretation of the mustard seed becoming a tree and of the leaven permeating the mass. It should possess a special interest for the clergy; it should be read by the laity; it should be brought to the attention of the younger generation, that they also may have a glimpse, at least, of the glorious historic background of the Diocese of Providence and learn to know and appreciate the sterling virtues of their ancestors in the faith. We bless this book and its author and bespeak for it the welcome it deserves.

+ FRANCIS P. KEOUGH
Bishop of Providence.

Feast of Our Lady of Mt. Carmel
July 16, 1936.

PREFACE

This volume traces the life of the Church in our State from the days when Catholics were few and far between within its borders down to the present, when evidences of her vigor and influence are to be seen everywhere. The history of our Diocese up to the year 1899, has already been told and later developments have been recorded in the press and articles on special occasions from time to time. Much of this information, however, is not now easily available. Should justification be needed for such a publication as this, it may be found in the fact that the story of a Diocese is well worth the telling and contains abundant lessons for the edification of the people and the strengthening of their faith.

Considerable material already in print has been incorporated into the subject matter of these chapters. Special acknowledgement is due to *The Providence Visitor* in whose columns the news of the Diocese would naturally find a place. The works of the pioneer American Church historian, John Gilmary Shea, and of the corps of specialists who produced in 1899, their comprehensive volumes on the Catholic Church in New England, have been conscientiously consulted in the portions which treat of our local history. The accounts of the religious Orders and Congregations and institutions under their care, have been written from information supplied at one time or another by members of the various communities.

This tercentenary year appears to be a suitable time for issuing this modest contribution to the Catholic annals of Rhode Island. Next year will mark the centenary of the completion of the mother of all the churches here, which became the former Cathedral of SS. Peter and Paul. In a few years, also, there will be commemorated in Providence the centenary of the coming of the first resident Bishop in the person of the Most Rev. William Tyler, D.D.

For these reasons the progress and development of the Church have been reviewed in the hope that such a review may be welcomed by the clergy, bring enlightenment to the laity, and implant in the hearts of the Catholics of the present generation some inspiration to express their gratitude to God for His blessings of the past, and to look forward with new hope to the future of the Church as she now stands on the threshold of her second century of useful life. Now, perhaps better than ever before, she is equipped to bring Christ's message of salvation to souls and guide them to their destination in Heaven through Him, Who is the Way, the Truth and the Life.

The bibliography at the end of this volume indicates the sources which have been consulted in the treatment of many topics relevant to Catholic religion in Rhode Island.

One source, however, is not listed there, which should not be altogether overlooked. Credit must be given to the priests who cordially gave from their fund of knowledge, information that otherwise could not have been secured. To the Rev. George Brown of St. Anthony's, Rev. James Craig of St. Sebastian's, and Rev. James Bartley of St. John's, the writer is especially indebted and acknowledges with thanks their valued assistance.

To the Bishop of the Diocese, the Most Rev. Francis P. Keough, D.D., he is sincerely grateful for his kindly interest and encouragement without which this volume on *The Catholic Church in Rhode Island* would never have seen the light of day.

No effort has been spared to keep this review of the Church as accurate as possible. However, in the mass of data required for the compilation of this volume, it was inevitable that some errors and omissions should find their way into the text. The errata with corrections should include the following:

Page 169, line 14, add St. John's, Arctic, 1873; and St. John's, Warren, 1883; in lines 19 and 24, omit the same.
Page 223, line 17, Bishop Doran should be added.
Page 230, line 8, add Rev. Joseph Coleman.
Page 235, line 2, Father O'Donnell should read Father Brown; in line 3, Father Henry should be added.
Page 290, line 8, from the beginning should be 1878.
Page 395, line 25, add St. John's, Warren and Our Lady of Good Help, Mapleville.
Page 399, line 27, add Rev. Father Innocent, O.C.D. is chaplain.

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CHAPTER I

EARLY EXPLORERS AND SETTLERS

IN the ecclesiastical annals of the United States there may be found four distinct epochs, the pre-Columbian extending to the time of the discovery of America by Columbus; the post-Columbian, to the Declaration of Independence; a third epoch, to 1846, when the country was divided into ecclesiastical provinces and the fourth from this date down to the present. Long before the time of Columbus, a tradition existed among the American Indians along the Atlantic coast, that white men had once appeared among them, and the inference has been drawn that these were the monks who sailed with St. Brendan in his quest for the "Island of Paradise." The legend of this Irish Saint, who lived in the century after St. Patrick, was perpetuated down through the middle ages; in one of the Norse Sagas mention is made of a voyage to an extensive Western continent and the efforts made to reach it. Canon O'Hanlon, the distinguished Irish scholar of St. Louis and Dublin, brings into the realm of history the voyages of a number of Irish monks to a land designated as "Great Ireland." He believed that Barend and Mernoc reached the distant shores of the "Land of Promise" and returned from their voyage at the beginning of the sixth century. Their reports were of much interest to St. Brendan, known as the Navigator, who formed the pious resolution of spreading the light of Christianity in the distant regions to the West.

Brendan set sail from Kerry with a company variously estimated from 15 to 150. Before weighing anchor, and having stored provisions in his galley, we are told, the renowned abbot and navigator ordered his brethren, in the name of the Father, Son and Holy Ghost, to embark. When he had embarked "his mariner monks unfurled the sail, and began their voyage, steering towards the summer solstice. The wind was favorable, and they had merely to hold their sail. After a fortnight the wind fell, and they took their paddles till their strength was spent." Brendan encouraged them saying, "Fear not, for God watches over us, and He guides our bark; trim the sail and let her float; God will do what He wishes with His servants and with His bark."

Eventually St. Brendan landed on the shores of a vast territory, the extent of which was unknown; after a long term — seven years are said to have been spent in exploration — he and his hardy mariners returned to Ireland. Strange were their adventures, as chronicled in a well-known story of the Middle Ages, "The Voyage of St. Brendan." This seems to have been noted down originally from oral tradition, and afterwards it was encumbered with various wild fancies. Several Latin versions of St. Brendan's voyage are still in manuscript, and many of these are ancient. Never was popular romance more eagerly read in earlier times than was this composition, not alone in Ireland but throughout Europe. It was recited in the Irish language; it was sung in the Norman-French; was translated into various dialects, and published in prose and poetry.

That Irish Christians had reached these shores at a very early period is at least a plausible conjecture. In the ninth century when the Norsemen came to Iceland they found many relics of Europeans who had preceded them among which were books, bells and croziers. A Danish historian, Professor Rahn, of international fame, after an exhaustive study of the question, drew the conclusion that "a perusal of forgotten or hidden manuscripts in the libraries of Europe may some day supply the conclusive proofs that the Irish monk of the sixth century discovered the continent of America."

Original documents on other discoveries are not lacking, namely, the Scandinavian and Icelandic Sagas collected by the Royal Danish Society of Northern Antiquaries since 1837, to establish the coming of the Norsemen.

Among those sagas, preserved in the University Library of Copenhagen, is one known as Kristni-Saga, written in the fourteenth century, a paragraph of which reads as follows: "That summer, 1000 A. D., King Olaf of Norway sent Leif Ericson to Greenland to proclaim the faith there. On this voyage Leif found Wineland the Good; he also found men on a wreck at sea, wherefore he was called Leif the Lucky."

In the saga of King Olaf, also preserved in the University Library of Copenhagen, appears the following account of the discovery of this continent by Leif, son of Eric: "That summer when Gizur went to Iceland, King Olaf sent Leif, son of Eric the Red, to Greenland to proclaim Christianity there. He sailed that summer to Greenland. He found men upon a wreck at sea and succored them. Then, likewise, he discovered Wineland the Good; and arrived in Greenland in autumn. He took with him thither a priest and other spiritual teachers."

Vinland appears to have been the territory between Cape Cod and Newport. Explorers from Iceland paid it a second visit in 1010, when Tharfin Karsofin came to

Mount Hope Bay with a company of settlers. He brought along his wife, Gudrid, who was a devout Christian and the ancestress of three Bishops, Bioren, Thorlek and Brand. The name Mount Hope is considered to be of Icelandic origin, derived from *Hop* and *Mon'aup*. An attack upon the settlers by the Indians destroyed the colony.

The present Rhode Island seems to have been visited by later explorers when Norsemen landed once more upon the shores of New England. "Their deeds though manifold, no skald in song hath told, no saga taught thee." The story of those early Christians has not, however, been completely obliterated, and there is much that is authentic to be gleaned from the records of the Diocese of Gardar in Greenland and the reports of Bishop Eric Gnupson to the Holy See. From Greenland, the Vikings pushed their explorations as far South as Narragansett Bay, and seeing the country festooned with vines, called it Vinland. Longfellow has celebrated the exploits of Vikings and Northmen on sea and shore. They were the freebooters and highwaymen of the ocean.

Pre-eminent among the Catholic missionaries was this Bishop Eric who began his labors in Greenland at the beginning of the twelfth century; the site of Newport and its vicinity afterwards became the virgin territory of his earnest labors. So important did these early Christian colonies become, that a diocese was erected at Gardar, the episcopal city of Greenland, and Eric was consecrated its first Bishop by Lund, a Bishop of Scandanavia. He had at least fifteen successors in his northern see who continued without interruption to rule the diocese until 1540. A change in the course of the Gulf stream so affected the climate that it could not be endured by the

Europeans and the Eskimos became almost the sole inhabitants of Greenland.

It is on record that Eric visited the aborigines in Vinland to whom he was devoted and rather than leave them resigned his see, and finally became the first martyr on this western continent. His death drew a curtain over further missionary efforts as Vinland disappears from the acts of the Bishop of Gardar. The whole matter remains a subject for the antiquarian and the exact location of Vinland still remains in realms of conjecture. If it should ever be definitely determined that Vinland and Newport are the same, then to the City-by-the-Sea will come the distinction of being the first place where the Gospel was announced within the present borders of the United States. Pending such evidence one must pass on to the seventeenth century to find the beginnings of the history of New England with the Pilgrims and Puritans.

New England was settled by a people who held pronounced ideas on the necessity of a union between Church and State. The first laws framed in the English colonies in this part of the world were drawn in good part from the Bible, especially the Pentateuch. These five books of the Old Testament, containing the Mosaic legislation, supplied Massachusetts and also Rhode Island with enactments deemed necessary for proper conduct of civil affairs. A Biblical commonwealth was the ideal of both Pilgrim and Puritan, and they were convinced that its realization could only be achieved by an intolerance towards all who did not subscribe to the tenets of their separatist creed. A difference in religion meant exclusion from the settlements in Plymouth, Boston and Salem. Good traits these Puritans certainly had in abundance, and had they but manifested the same good sense in religious matters as in their civil affairs they would have been justly entitled to all the praise that later generations could bestow upon them.

Aptitude for self-government and confidence in the ability of the people to set up a well ordered state are discoverable in every colony in New England. The methods of early settlers for building and maintaining a commonwealth, have persevered for three centuries and with few modifications may still be found in towns and counties throughout the length and breadth of the country. They were possessed of qualities which were to exert an influence upon national character in the course of its development; they bequeathed to later generations a host of traditions concerning civil affairs which have continued down to the present and have entered into the structure of the individual states of which this nation is composed.

Unity and harmony in church matters continued only for a brief period. Roger Williams disembarked from the good ship Lyon in 1631. After being sent along from Boston to Plymouth on account of his radical opinions he was forced to travel to Salem to find another church in which to preach. He was the first in either colony to declare himself opposed to Puritan bigotry and intolerance. He held that "the power of the magistrate extended only to the bodies and goods and outward estates of men." With him "persecution for conscience sake was a bloudy tenet." Though the ministers were unanimous in their opposition to him, there were a few of the people who shared his views. An edict of banishment was issued and he departed into the wilderness where Canonicus, chief of the Narragansetts, and Miantonomo, kindly received him, and made him a gift of all the country around. This gift was the beginning of the settlement of Providence Plantations.

A second attack on the State Church came from Anne Hutchinson, a woman of rare talents for controversy, "of a ready wit and bold spirit," and familiar with all the theological speculation of the day. Her discourses were chiefly addressed to her own sex, and, the wives of the colonists being generally well educated and craving for intellectual excitement, her audiences were numerous. At these meetings, or "gossipings," as they were called, Mrs. Hutchinson would "prophesy," and expound passages of Scripture with all the authority of a minister. She did not confine herself to this, however, but, constituting herself a censor of the morals of the clergy and people, held up to derision their grave deportment, peculiar style of dress, and other "illusive signs of godliness," which she declared might often be a mask for hypocrisy. As in the case of Roger Williams, many relished her sermons who dared not avow any sympathy for her, and, after being excommunicated, she left the commonwealth and found her way eventually to Aquidnick; the colony of Rhode Island was set up with John Clarke and William Coddington among the leading men.

Although Roger Williams and Anne Hutchinson had been banished they left something behind them in the colony that was certain to begin a movement for a broader tolerance. Soon after their departure a controversy was under way and before the storm was spent Plymouth declared for liberty of worship and demanded "full and free tolerance of religion to all men that would preserve the civil order and submit unto government, and there was no limitation or exception against Turk, Jew, Papist, Arian, Socinian, Nicolaitan, Familist, or any other." It is one thing to make a declaration and another to eradicate the spirit of prejudice from the minds of a people. Quakers and Catholics were still far from being included among the chosen people of the English colonies. For a century and a half from the settlement of Massachusetts, Catholicity was to remain a proscribed religion. Catholics were few and far between; their Church continued under a ban. Its doctrines, when mentioned at all, were maligned and misrepresented. England's attitude in her palmiest penal days had been transplanted. The ocean was not wide enough to bar the progress of bigotry and intolerance. Missionaries had gone into Maine and Mass had been said on the Kennebec. The fate of Father Rasle was intended as a warning to all priests. His scalp had a price fixed upon it and it was collected; his dictionary of the Abenaki language, the best dictionary of the Indian tongue, found a resting place in Harvard.

Every ship coming to these shores, the Ark and Dove excepted, was borne thither by breezes which carried along the deadly pestilence of intolerance and persecution. It came in with the Huguenots to the Carolinas, landed at Jamestown with the Established church, disembarked on the Delaware with the Swedish Lutherans, sailed the Hudson with the Hollanders, and possessed the coast of Massachusetts and New Hampshire with their Pilgrims, Puritans and Calvinists, and every sort of Dissenters and Separatists. The presence of Dr. LeBaron and Miles Standish at Plymouth can be explained by the need the colony had of the services of these two Catholics. With the growth of the colonies came the supposed need of prohibiting the settlement of Catholics within their respective borders.

It was taken for granted that a Catholic could not but be the enemy of the state. The Mass was considered the supreme act of idolatry; the Book of the Apocalypse was searched for epithets to apply to the Church. In such an atmosphere, toleration had small chance to survive. John Gilmary Shea collected a long list of Puritan views on the subject of religious freedom and among them are these: Johnson, a pioneer in Boston, could find "no room in Christ's army for tolerationists;" Cotton declared it made the world "anti-Christian;" Shepard in an election sermon, maintained it to be "Satan's policy;" Ward, the simple cobbler of Agawam, had a heart which "naturally detested toleration of divers religions or of one religion in segregant shapes;" President Oakes of Harvard looked upon toleration as the "first born of all abominations;" and all subscribed to the view; "to say that men ought to have liberty of conscience is impious ignorance."

With such principles as their guide, persecution followed as the night the day. The Brownes read the Book of Common Prayer and were shipped back to England; Obadiah Holmes professing himself a Baptist was expelled from Plymouth and flogged in Boston.

Nicholas Upsall, a friend of Roger Williams, advocated toleration and offered to pay a fine imposed on certain Quakers. He also bribed a jailer to keep the imprisoned followers of George Fox from starving. He was the first man to raise his voice against persecution, was a man of means, came over with Governor Winthrop in 1630, and was one of the founders of the Ancient and Honorable Artillery Company of Boston, the Society which gave welcome to Bishop Carroll when he visited the city one hundred and fifty years later. A fine was imposed on Mr. Upsall of which Governor Endicott would not "abate one groat." Thirty days in jail was his sentence and at its expiration he was driven into the wilderness. After three years an exile he returned, was imprisoned again and spent most of his remaining days in confinement. His descendants remained neither Protestant nor Puritan.

Quakers, despite the laws against them came into the colony. One ear was cut off for the first visit, the second for a return, and the tongue was bored with a hot iron if a third call was made. William Robinson, Marmaduke Stevenson and Mary Dyer were sentenced to be hanged. Their bodies were swung from the "Liberty" tree on Boston Common. A witchcraft mania began to overrun the colony and in Salem witches were still being hanged to the end of the seventeenth century. The "Bloudy Assize of Witches" required a mandate from the mother country to bring it to an end. In the same town of Salem, Governor Endicott cut the cross of St. George from the flag, perhaps at the provocation of Roger Williams since it smacked of "Popery." Williams himself because of his caustic criticism of Church, Charter and Colony was ordered, in October, 1635, "to depart out of this jurisdiction within six weeks now next ensuing." This period was extended to the following spring of 1636, that his flight might not be in the winter. The extension was granted on condition that he would not attempt "to draw others to his opinion." On January 11, 1636, it was asserted that he had broken the condition, and he was ordered to come to Boston that he might be sent to England. He pleaded illness and replied that he "could not come without hazard to his life." A delegation was then detailed to Salem to take him by force, but on their arrival, found that he had departed. He was "sorely tossed for fourteen weeks in a bitter winter season not knowing what bread nor bed did mean" in his wanderings through the inhospitable wilderness.

At the end of April he was found in Seekonk, then a part of the Plymouth colony. Governor Winslow sent him a letter "to lovingly advise him that he had fallen into the edge of their bounds and that they were loth to displease the Bay; if he would not move to the other side of the water they should be loving neighbors together." In June, he paddled in his canoe to the other side, accompanied by his wife and family who with five others and their families had joined him a short time before in Seekonk. Thus was made the beginning of Providence Plantations; a compact was drawn up and in 1643, a charter was sought which Williams went to England to procure.

The document, bearing the date of March 14, 1643, granted to the inhabitants of Providence, Portsmouth and Newport, a free and absolute charter of incorporation to be known by the name of "the Incorporation of Providence Plantations in Narragansett Bay in New England, together with full power and authority to rule themselves and such others as shall hereafter inhabit within any part of the said Tract of land, by such form of civil government as by voluntary consent of all or the greatest part of them they shall find most suitable to their state and condition; and for that end to make and ordain such civil laws and constitution and to inflict such punishments upon transgressors and for execution thereof so to place and displace officers of justice as they or the greatest part of them shall by free consent agree to."

Having obtained the Charter he returned to Providence by way of Boston. He had set out by way of New York, being a fugitive from justice in Massachusetts. While in

England he procured permission to pass through the Bay Colony on his return. At the close of the summer he arrived somewhere along the banks of the Blackstone River where he obtained a canoe and completed his journey to Providence. He was met by a delegation of the citizens and escorted in triumph to the town in September, 1644.

It is not within the scope of this account to trace in detail the colonial history of our state. There is one feature, however, that might well be considered in this tercentenary year, and that is the attitude of the founder to Catholics and Quakers. He debated for three days towards the close of his life with followers of George Fox, and rowed to Newport and back to offer his arguments "against all comers" on fourteen points of Quaker teaching. The controversy is presented in a pamphlet entitled, "George Fox Digged out of his Burrows." Though it is of little credit to its author, by reason of is overflow of abuse and vituperation, it did not include any prohibition against the sect from entering the colony.

As to Catholics, it would be unreasonable to suppose Roger Williams entertained any affection for them, as there are expressions to be found in his writings indicative of his opposition, and no terms were too vigorous in which to convey his convictions. The time and the place dictated such an attitude. One will search in vain for a single favorable or charitable word about Catholics in the early records of New England, where the echoes heard from across the Atlantic in the penal years of the eighteenth century were faithfully repeated. However, it is Rhode Island's justifiable boast, that while Williams lived, there was no legal enactment against Catholics written into the records of the State and on this score the founder may be rightly considered as one of the country's earliest exponents of the value of religious tolerance. That there were no Catholics in the colony in 1680, as Peleg Sanford wrote, "as for Papists we know of none amongst us," does not in itself take away from Williams the credit that has been traditionally given. In this connection a comparison might not be out of place between laws of Maryland and Rhode Island on the subject of religious freedom.

CHAPTER II

MARYLAND AND RHODE ISLAND

ON February 24, 1634, the Ark and the Dove landed at Old Point Comfort, Va. Three months had been consumed in the voyage. It was a month later on March 25, that the Maryland Catholic colonists to the number of three hundred landed on St. Clement's Island, a part of the territory included in the grant by King Charles I to Lord Baltimore. Father White tells of the journey's end for the pilgrims of the Catholic Faith: "On the day of the Annunciation of the Most Holy Virgin in the year 1634, we celebrated the Mass for the first time on this island. This had never been done before in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great Cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his associates and other Catholics, we erected a trophy to Christ the Saviour, humbly reciting on our bended knees, the Litanies of the Sacred Cross with great emotion." On this same island three centuries later to a day, a great cross was dedicated carrying this inscription on a bronze tablet: "St. Clement's Island. To this Island in March, 1634, Governor Leonard Calvert and the first Maryland colonists came in the Ark and the Dove. Here they landed. Here they took possession of the Province of Maryland; a cross of Maryland wood was erected and the Holy Sacrifice was celebrated. Here they first brought to the New World those principles of religious liberty which have been the chief glory of this state."

St. Mary's City became the capital of the Colony of Lord Baltimore and it was here as even Bancroft admits that "religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."

The Archives of the State of Maryland are replete with evidence that the Catholic founders are entitled to the glory of having enacted laws embodying both the letter and the spirit of religious freedom. They went even further and prepared an act of toleration to prevent needless religious strife. They passed a "proclamation for the suppression of all disputes in religion" and offenders were punished in accordance with this law. Two cases are on record in which the law was violated. Both offenders were Catholic and both were tried and convicted by courts composed of Catholics. The cases prove respect for the rights of Protestants.

In 1642, one Thomas Gerrard, a Catholic and a member of the Colonial Assembly was arrested for seizing some books and keys belonging to a Protestant chapel. In his defense he maintained that he had certain property rights and it was within his privileges to seize the articles for security. The Catholic court over-ruled this defense and fined him 50 lbs. of tobacco to be applied to the support of the next Protestant minister who should reach the colony.

In 1642, the Anglican government of Virginia declared the Church of England to be the religion of the State, and ordered the deportation of all who were not of this faith. Five years after two Puritan ministers sought and found refuge in Maryland, and were shortly joined with a large body of their followers. The Puritans, however, could not think of Catholics having the same privileges as themselves and, since the law of the colony did not disturb them, they set out to disturb the laws. They would not take the required oath of fidelity to the government, alleging religious scruples.

In 1654, the Puritans seized the government, and their first legislative act was to summon an assembly "For which assembly all such shall be disabled to give any vote or to be elected members thereof as have borne arms in war against the Parliament or profess the Roman Catholic Religion."

Nor was this all. They denied to Catholics all civil and religious privileges. But when a few years later the government was restored to Catholics, full religious liberty was at once re-established.

In 1692, the Anglican Church came into power and there was passed "an Act for the Service of Almighty God and the establishment of the Protestant Religion within this Province" which established the Church of England and taxed for its support men of all denominations.

Seven years later the "test oath," calling for repudiation of faith in the Blessed Sacrament, in the Sacrifice of the Mass, invocation of the Saints, prayer to the Blessed Mother, etc., was required for holding any political office.

In an act passed Sept. 30, 1704, priests were forbidden to say Mass or exercise any of their priestly functions under pain of fine and imprisonment. Any Catholic, teaching or even boarding young people, was arrested and sent to England for trial, while Catholic children were urged to apostatize and a duty of twenty shillings was levied on all Irish Catholics who entered the colony.

On September 11, 1704, a citizen of St. Mary's complained that Catholics were using a Catholic chapel in that place. The Assembly promptly ordered the governor to seize the chapel at once and allow no one to use it, since it was "Scandalous and offensive to the government."

In 1706, the infamous "Penal Laws" of England were declared in force in the colony and Catholics were thereby deprived of all rights as citizens, while in 1718, the English government disfranchised the Catholic colonists in all the colonies.

The crowning crime of all occurred in 1715, when a bill was enacted giving the government the power to deprive the Catholic widow of a Protestant of her children that they might be "securely educated in the Protestant Religion." A few years later this power was given to any justice of a county court.

And then the glory of the house of Baltimore descended upon the house of Carroll. By 1775, Catholic and Protestant were becoming equal in the eyes of the law. "The benign aurora of the coming republic," wrote Bancroft, "lighted the Catholic to the recovery of his rightful political equality in the land which a Catholic proprietary had set apart for religious freedom."

In a colony such as Rhode Island, built upon a charter of tolerance in religious matters much broader than in other English colonies, comparatively few laws respecting religion were ever enacted. In 1636, Roger Williams drew up a compact that stands at the head of the first record book of Providence Plantations assuring each citizen his religious liberty, as he was compelled to bind himself to the will of the majority "only in civil things." The charter of 1644, obtained by Williams from the Long Parliament of Cromwell contained nothing proscriptive of religious liberty in its provisions for a "free democratical government." In 1657 the Assembly denied the demand of the commissioners of the United Colonies, from which Union this colony had been excluded, that Quakers should be banished from Rhode Island. Edicts of banishment never disgraced the proceedings of the free men of this state. The Charter of Charles II, 1663, was a guarantee of freedom of conscience and a prohibition of compulsory support for any form of worship. It was brought to the State by John Clarke and so excellent was this charter that it remained in force for one hundred and eighty years.

This Colonial Charter of liberty granted the freemen the right "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained, and that among our English subjects, with a full liberty in religious concernments; and that true piety rightly grounded upon Gospel principles, will give the best and greatest security to sovereignty, and will lay in the hearts of men the strongest obligations to true loyalty: Now know ye, that we, being willing to encourage the hopeful undertaking of our said loyal and loving subjects, and to secure them in the free exercise and enjoyment of all their civil and religious rights, appertaining to them, as our loving subjects; and to preserve unto them that liberty, in the true Christian faith and worship of God, which they have sought with so much travail, and with peaceable minds, and loyal subjection to our royal progenitors and ourselves to enjoy; and because some of the people and inhabitants of the same colony cannot, in their private opinions, conform to the public exercise of religion, according to the liturgy, forms and ceremonies of the Church of England, or take or subscribe the oaths and articles made and established in that behalf; and for that the same, by reason of the remote distances of those places, will (as we hope) be no breach of the unity and uniformity established in this nation: Have therefore thought fit, and do hereby publish, grant, ordain and declare: That our royal will and pleasure is, that no person within the said colony, at any time hereafter shall be anywise molested, punished, disquieted, or called in question, for any differences in opinion in matters of religion, that do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences, in matters of religious concernments, throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the evil injury or outward disturbance of others, any law, statute, or clause therein contained, or to be contained, usage or custom of this realm, to the contrary hereof, in any wise notwithstanding."

In this declaration as to the rights of conscience in religious concerns, the Declaration of Breda, made in April, 1660, finds an echo in which it is affirmed "that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom."

In a digest of the laws which appeared in 1719, there appeared a law that has been used time and again to call in question the stand of Roger Williams on religious tolerance. The law is found under the heading, "Laws made and Past by the General Assembly of his Majestie's Colony of Rhode Island begun and held at Newport the first day of March, 1663." It read: "As no man of what estate and condition soever shall be put out of his lands and tenements, nor taken, nor imprisoned, nor disinherited, nor banished, nor anyways destroyed, nor molested without being for it brought to answer by due course of Law, and that all rights and privileges granted to this Colony by his Majestie's Charter be entirely kept and preserved to all his Majestie's subjects residing in or belonging to the same; and that all men (professing Christianity) and of competent estates and of civil conversation, who acknowledge and are obedient to the civil magistrate though of different judgments in religious affairs (Roman Catholics only excepted) shall be admitted Freemen and shall have liberty to choose and be chosen officers in the colony both Military and Civil." With minor changes the above appeared in later digests, made respectively in 1730, 1745, and 1767. In a digest made in 1705, the objectionable clause does not appear. It was repealed in 1783 with a reference that it was enacted in 1663. In this year Charles II was King of England. He has been described as a "concealed" Catholic during his reign and it is known that he died a repentant Catholic attended in his last hours by a Catholic priest.

In 1665 he sent commissioners to Rhode Island with five propositions for the charter. One of these, the second, read: "That all men of competent estates and of civil conversation . . . may be admitted to be freemen." This was received as law in 1665 and not in 1663. Hence there is at least one error in giving the latter date in the repeal measure. The words "professing Christianity" and "Roman Catholics excepted" were not in the proposition of the King, nor would this King have permitted their insertion. In the law of the realm it was particularly declared that "all laws, bylaws, usages and customs in any of the plantations . . . repugnant to any law made or to be made in this kingdom . . . shall be utterly void and of none effect." In the charter itself of 1663, practically the same provision may be found. Williams was too much of a statesman to attempt the rewriting of a royal charter almost as soon as it was received. Such an act would have been illegal and "utterly null and void" at any time in the reign of Charles II. Its insertion however, in the laws of Rhode Island was compulsory on June 24, 1717. No Catholic could then hold a seat in Parliament, nor was he permitted to inherit or purchase land, nor enjoy any of the rights of citizenship. A penal code was inaugurated under William III, received new additions under Queen Ann and under George I became comprehensive enough to exclude Catholics from all human rights. The effect of the Code in the colonies may be discovered better in Maryland where there were many Catholics than in Rhode Island where there were few at the time. If a Catholic was ever prevented by law from becoming a freeman within the borders of this state, which was the case from 1719 to 1783, it is attributable to English law rather than to any colonial enactment, and Roger Williams may well be absolved from the charge of inserting the discriminating clause, "Roman Catholics excepted," in the laws of his colony.

He had and held clear views on liberty and could distinguish between its civil and religious aspects. "There goes many a ship to sea," said he, "with many hundred souls in one ship, whose weal and woe is common, and this is a true picture of a commonwealth as a human combination or society. It hath fallen out sometimes that both Papists and Protestants, Jews and Turks may be embarked in one ship; upon which supposal I affirm, that all the liberty of conscience that ever I pleaded for, turns upon these two hinges — that none of the Papists, Protestants, Jews or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayer or worship if they practice any. I further add that I never denied that notwithstanding this liberty, the commodore of the ship ought to command the ship's course, yea and also command that justice, peace and sobriety be kept practiced, both among the seamen and all the passengers; if any of the seamen refuse to perform their services, or passengers to pay their freight; if any refuse to help in person or purse, towards the common charges, or defence; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write that there ought to be no commanders nor officers because all are equal in Christ, therefore no masters, nor officers nor laws nor corrections, nor punishments; I say I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish."

Bellarmine himself could not have drawn a clearer distinction between civil and religious rights and duties. To Maryland and the Calverts belongs the credit of affording the first home to religious liberty; to her Catholic colonists the glory of cherishing and protecting that home during their short lived political supremacy. To Rhode Island, in the lifetime of Roger Williams, belong equal credit and glory for keeping out of its records the disabling and restrictive clauses that were the order of the day in all other colonies, not even excepting Maryland.

until the disenfranchisement of Catholics in every colony was ordered from England in 1718.

CHAPTER III

EIGHTEENTH CENTURY NEW ENGLAND

EIGHTEENTH century New England was dominated by a mentality decidedly antagonistic to all things Catholic. In sermons and tracts, primers and almanacs the traditions of the earlier days were perpetuated and it was not until the time of the Revolutionary War that any meed of tolerance was granted to those, of whom there were many in the country, whose faith might be spurned but whose services were welcomed. On the eve of the great struggle the state as such was still based on religious ideas, strange as they have been in many of the colonies. To them recourse was had, when a Declaration of Independence was framed July 4, 1776. In its first sentence it asserted that the people of the United States have judged it necessary "to assume among the powers of the earth the separate and equal station to which the laws of nature and of nature's God entitled them." The document continues: "We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men." The just cause for war and for separation from the mother country are sought in the above quoted principles and the proper conclusion is drawn that a government which invades and destroys these inalienable rights thereby forfeits its powers and its right to exercise authority over subjects.

When translated into another form, the historic declaration affirms that the origin of right, law, government and political organization constituting a state, is to be sought in the eternal law of God. Rights come from God; the right to govern is His granting for we are created equal and none have of themselves the right to rule; the rights of the governed are also from God and inviolable; liberty is the possession and exercise of God-given rights under a duly authorized government; liberty of conscience is the freedom to obey the laws of the Creator and enjoy the blessings and benefits of those laws. There is a higher law than any human enactment to which both ruled and rulers are subject and amenable. There is a sovereignty above the state which has been acknowledged here since the very birth of the nation.

It is but one step more to locate the principle of religious tolerance as it is legally established. One Church possesses in common with another the freedom to organize and practice its tenets as long as these do not conflict by any overt act with the fundamental law of the land. Liberty of religion thus receives a constitutional guarantee and the United States, as a government, has never been found unfaithful to the trust of protecting the rights of religious bodies within its borders; the nation is not to be held accountable for the acts of violence perpetrated through the initiative of anti-Catholic organizations such as disturbed the peace of communities during the first fifty years of the nineteenth century through the groups well named know nothings and self-styled Native Americans.

Few were the Catholics here in Colonial days. There may have been an emigre from the French colonies of Canada, a redemptioner or an Arcadian driven from home, a wanderer from the West Indies planted there in the days of Cromwell, but there were no altars and no Masses of which there is record in this state until the days of the Revolutionary War, when Catholic France sent its chaplains with the forces that decided the fate of the New Republic of the West.

The religious aspect of Rhode Island underwent a change when the French soldiers appeared, who had come here from the fair land of France to lend their aid to the colonists struggling for Independence. Rochambeau Avenue in Providence and everywhere in the city of Newport assumed an air of gaity and a color that were unknown in staid and sober days preceding the Revolution. The presence of a Rochambeau, Lafayette, d'Estaing, de Fleury and de Ternay among the forces of America was certain to bring about some modification or even total abolition of the restrictive laws against Catholics that were still in the books.

All the French patriots may not have been perfect Christians in every respect. Many of them, however, were as pious and as faithful to their Church, its duties and devotions, as when they studied their religion in Catholic schools of their native land or knelt with clasped hands before the altars of a St. Denis or Cathedral of Notre Dame. Their birth places and early environment had frequently been hallowed by the presence of Saints; the recollections of their childhood were intertwined with religious associations; they had been inspired throughout their lives with a love and veneration for the religion they had learned from the lips of venerable cures or at the knees of loving mothers. From over the seas there came to them echoes from their homelands bearing the message of an ancient and cherished Faith, the Faith of fathers who had been Crusaders, who had "fought and died for God."

On this side of the water they were placed in the midst of a non-Catholic and occasionally an anti-Catholic people. They had only to take a step outside the camps or go ashore from their ships to find themselves among those who looked with contempt upon the creed of "Papists," the while they admired and praised their prowess and bravery in war. It was due to their presence more than to any other cause that the restrictions in regard to the franchise against Catholics was revoked by an act of the assembly in 1783 and that the Mass was said regularly here in Providence and in Newport, before the turn of the eighteenth into the nineteenth century.

That there were Catholics in Providence in 1789, is shown by the following from the Providence Gazette of December 12, of that year: "Tuesday last, being the Festival of the Immaculate Conception of the Blessed Virgin Mary, the Rev. Abbe de la Poterie, French Roman Catholic priest and Doctor of Divinity, celebrated the holy sacrifice of the Mass in this town at the request of several Catholics of the Roman Communion; and addressed to the Almighty his humble prayers for the constant and permanent prosperity of the State of Rhode Island." This paragraph was also printed in a United States Chronicle, issued in Providence. The Abbe de la Poterie, during his brief period as a missionary gave the name to the church which is still borne by the Cathedral of Boston. He received through the French Consul vestments and altar plate from Archbishop de Juignez of Paris which are still preserved. Despite the financial difficulties which curtailed his stay, he, at least, assembled the first Catholic congregation to assist at Mass in a church in Puritan New England. Rev. Louis Rousselet carried on during the interval until the coming of the Rev. John Thayer, who had been a Congregationalist minister, and Chaplain to Governor Hancock. On May 25, 1783, he was received into the Church in Rome. An account of his conversion received wide circulation and was translated into French and Spanish.

As a minister, Mr. Thayer was making a tour of Europe and was in Rome when a beggar died there. The city rang with the accounts of the miracles performed at the bier of Benedict Labre, who was later canonized. To Thayer, the reports of the miracles appeared the height of folly. However, he decided to investigate, and put himself in contact with several of the reputed cures. He visited the persons, doctors, neighbors, officials and concluded in the end that the cures were real and due to supernatural causes. The day of miracles was not yet over. They were being wrought through the intercession of holy Catholics. He determined to know what their Church taught, and soon embraced the faith. He went to France and entered the Seminary of St. Sulpice, persevered in his course, was ordained, returned to Boston in January, 1790, and was assigned to New England by Bishop Carroll. He visited Newport in 1791, and again in 1798, and perhaps at other times of which there is no record. In July, 1798, he was accompanied by a French priest, Father Tisserant. An advertisement in the "Newport Mercury" announced that "Tuesday, third of July, 1798, this afternoon at six o'clock the Reverend John Thayer, Roman Catholic priest of Boston, will deliver a federal discourse at the Court House in Newport."

He labored in every state in New England and in Kentucky and finally went to Ireland. While there he collected enough money to found a convent in Boston and persuaded Mary and Catherine Ryan of Limerick, students of the Ursulines, to come to America. They made their novitiate in Canada, at Three Rivers, and at its termination presented themselves to Bishop Cheverus. Thus began the history of Mt. St. Benedict, burned in 1834.

CHAPTER IV

ARCHBISHOP CARROLL

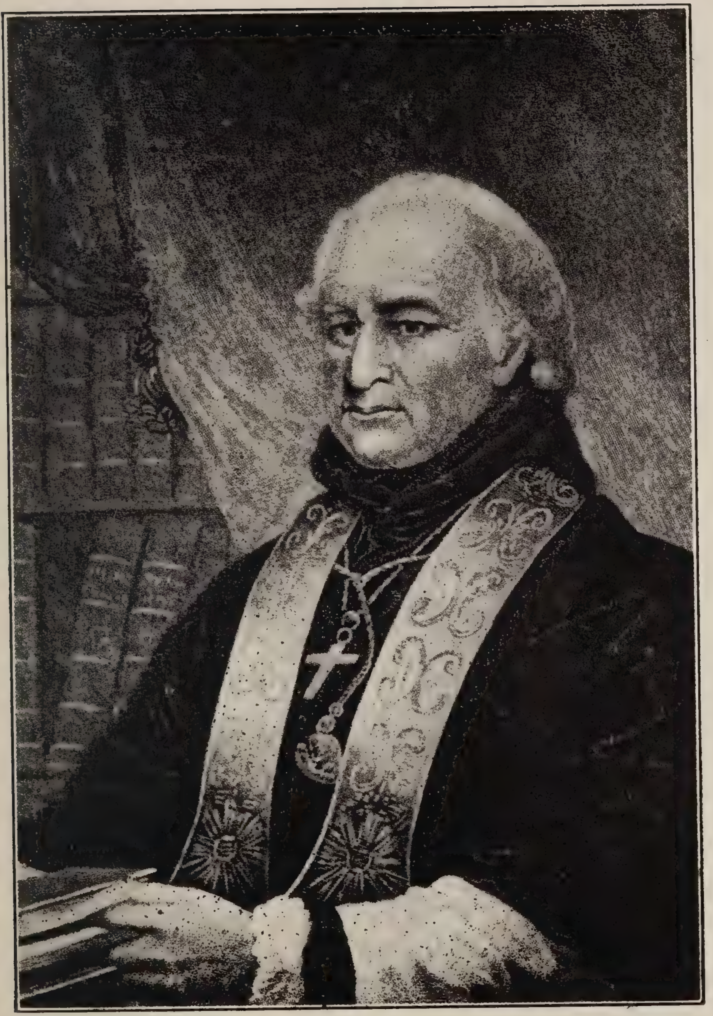
APOSTOLIC succession is appropriately illustrated in the prescribed ceremony for the consecration of a Bishop. Every administration of the Sacrament of Holy Orders in all its plenitude carries the mind back to the days of Our Lord and the twelve apostles, and forms another link in that long chain which extends across the centuries to the time when He was imparting His consecration in the same words that the Church has used ever since: "Receive the Holy Ghost." It is a proclamation of the fact that the One, Holy, Catholic and Apostolic Church of Christ is a divine institution with divine powers and assistance, to be perpetuated in the world by a divinely established hierarchy, to the end of ages — and it has come forth from heaven, from God.

Before the Saviour had ascended into heaven, He had trained twelve men, ordained them, and sent them to be "His witnesses to the uttermost parts of the earth." To them He entrusted the propagation of the faith, the preaching of the Gospel, the teaching of the nations, the upbuilding of His Church, the administration of His sacraments and the government of the faithful. On the first Pentecost they began their active ministry and this day has been appropriately called the birthday of the Church. She has been living and growing in the world since that time strong with the strength of God, wise with the revelations and inspirations and assistance of the Holy Ghost. She is a visible Church and all men can see that she exists among them.

The duties of a Bishop, according to the Roman Pontifical are "to judge, expound, consecrate, ordain, offer, baptize and confirm." Seven sacred functions are enumerated, all of which were performed by the Apostles; from their methods, the form was derived for their successors. The establishment of a church, world-wide in its extent, and to the end of time in its duration, was the task assigned; from the nature of their commission it is evident that their powers and authority should be handed on to other faithful men who would be fit to teach and rule also. The power of consecration possessed by the first Bishops has been transmitted in a direct line, from the act of the Saviour breathing on His Apostles, and saying, "Receive ye the Holy Ghost," into the last consecration accomplished by the will of the Lord, by the selfsame words.

The twentieth century is the witness of the first. The elevation of a priest to the high office in the body that has replaced the Apostolic College, becomes one more witness of what the Lord did when He designated Apostles, to bring His Name to the gentiles and to those that sat in the valley of the shadow of death. To one was entrusted the care of His whole Church. "Feed My lambs, feed My sheep." The lambs and sheep belonged to the Good Shepherd Who had given His life for them and which were going astray until gathered into His fold, there to be guarded and fed by the divinely constituted shepherds under the Chief of Pastors, the successor of the Prince of Apostles, the Bishop of Rome.

With this concept of the origin and perpetuation of the hierarchy it is logical to locate the history of the Universal Church in the lives of the Popes, and the local history of a diocese in the lives of its Bishops. What a



Most Rev. John Carroll, D. D.

retrospect is spread before us as there passes before our mental vision the glorious procession of prelates who have exercised jurisdiction over the territory now embraced in the State of Rhode Island. It is led by the great John Carroll of Baltimore whose honorable and illustrious name is written so large into the earlier chapters of our Church and nation. Down through a Cheverus and a Fenwick, a Tyler and O'Reilly, a McFarland and a Hendricken to a Harkins and a Hickey, the line has continued even to our own day in which we see a worthy successor, upon whose shoulders their mantle has fallen, in the person of Bishop Keough, truly a Bishop after the mind and heart of Jesus Christ.

Providence has been a diocese since 1872; it has been the home of a Bishop since 1844; it was under the jurisdiction of Boston for thirty-six years from 1808, and of Baltimore for nineteen years from 1789.

It is in accordance with Divine Providence that God employs men to accomplish His will in the affairs of the world, both in the civil and religious orders. There may be discovered much that was providential in the foundation of the American Republic, in the work of a Washington, or a Jefferson and of many others in the group of statesmen who framed the Constitution. His Church found a place in His plan when He willed to lay the solid foundation for His religion on a permanent basis by the establishment of the hierarchy. There was a man sent from God whose name was John and he was chosen to be the first Bishop and Archbishop of Baltimore.

The history of the Church in the United States is inseparably blended with the name of the Most Rev. John Carroll. A Daniel Carroll had settled in colonial times in Maryland and had prospered. Here, a son was born on

January 8, 1735, who was baptized in Boone's Chapel which the family attended. There was a school in Bohemia Manor where the child became a favorite and successful scholar and where he showed clearly that his time would not be wasted in a European College. In 1747, at the age of twelve, he was sent to St. Omer's, a famous institution of learning in France directed by English Jesuits. There the young American attained a high rank in scholarship from the beginning of his course and in six years, by talent and industry acquired an exceptional knowledge of the classics and other subjects in the curriculum of the time. Prayer and meditation formed an important part of his school life, and the grace of a religious vocation was given him. He applied to the Society of Jesus, was accepted and transferred to the College of Liege, for his Philosophy and Theology. In 1759, he was ordained and assigned, first to St. Omer's, then to Liege, where he taught with success, in which vocation his life seemed destined to be spent in the seclusion and peace of academic walls.

Jesuits were not in favor at the courts of Europe and in 1762, the Parliament of Paris ordered their expulsion. The Fathers of St. Omer sought refuge at Bruges where Father Carroll continued his teaching until the complete suppression of the Society. Through his class rooms he had made contacts with many families in England whose sons had been his pupils; in 1771, a Lord Stourton requested him to tour the Continent as a tutor to his son. He visited Alsace and Lorraine, Germany and Italy in his travels and in Rome was exceedingly downcast when he foresaw the sad prospect in store for his Order.

The suppression came in 1773. Father Carroll had returned to Bruges. The property of the Order was confiscated and the priests were held as prisoners. On his release, he returned to England and was given hospitality by Lord Arundell, a descendant of an associate of the first Lord Baltimore in his plan for Catholic colonization in Maryland. It was the eve of Revolutions both in France and America. Convinced of the justice of the claims of the Colonies, Father Carroll patriotically resolved to return to America, to share its fortunes, and to make it the scene of his future ministry. He arrived in June, 1774.

Father Carroll had left Maryland as a boy; he came back a man in the fullest sense of the word. His mind was filled with learning; he had profited by his experience abroad, and was familiar with every aspect of the varied questions that led up to the Revolution. He retired to Rock Creek where he bravely erected a Catholic Church and became a missionary for a while along both banks of the Potomac. The Continental Congress found him and drew him forth to journey with Benjamin Franklin, Samuel Chase and Charles Carroll of Carrollton to Canada to win the Canadians to neutrality and incidentally to win the war. The Quebec Act had inflamed the American Colonists and Canadian Catholics could have found an abundance of reasons for throwing in their lot with Clinton and Burgoyne.

There were several priests in Pennsylvania and Maryland, many of them Jesuits, who continued their labors as secular priests after the publication of the Bull of Clement XIV. When the war was over and a new nation was born, the Holy See, by a decree of the Congregation for the Propagation of the Faith, named Father Carroll, Prefect Apostolic of the Church in the United States.

The choice was most acceptable to the priests and people and not less so to the Vicar Apostolic of London who was pleased to be relieved of his trans-Atlantic charge. By long prescription and special grant, Catholics in English Colonies in America came under the jurisdiction of the Vicariate of London; after the War further relations were suspended and at length definitely came to an end. A plan was then evolved in which Benjamin Franklin participated, to place American Catholics under the jurisdiction of a French Bishop residing in France. Franklin did not persist long when reminded of the priest, who accompanied him on a mission to Canada, and soon made it known to the Holy See that this man would be welcomed by the Government of the new nation as the head of its Catholic body.

While Vicar Apostolic for five years occasions arose when it was necessary for Father Carroll to enunciate the rights of Catholics. A reply to an article by a Rev. Charles Henry Wharton took the form of an "Address to Roman Catholics of the United States" in which he pleaded for the continuance of the "harmony now subsisting among all Christians in this country, so blessed with civil and religious liberty, which if we have the wisdom to preserve, America may come to exhibit proof to the world, that general and equal toleration, by giving a free circulation to fair argument, is the most effectual method to bring all denominations of Christians to a unity of faith." Liberty and equality under the law, he claimed, should be granted to all churches, and Catholics were not to be excluded from such rights, "after having contributed in proportion to their numbers equally at least with every other denomination to the establishment of independence and run every risk in common with them, it is not only contradictory to the avowed principles of equality in religious rights but a flagrant act of injustice to deprive them of those advantages to the acquirement of which they so much contributed." He represented to Congress the need of a constitutional guarantee for the protection of religious liberty, and to him is due, in great measure, the insertion of Article 6, Section 3, declaring that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and also the first Amendment that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." So far had the Republic departed from the Puritan ideal of what constitutes a State!

George Washington was inaugurated the first President in 1789. John Carroll became the first Bishop in the same year. Church and State had an auspicious beginning under the Stars and Stripes. The President received a congratulatory address through the Bishop from the Catholics of the country. To this Washington replied: "To the Roman Catholics of the United States: I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of their Government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

Baltimore was established as a diocese by the Bull of Pope Pius VI, April 6, 1789, and John Carroll was named Bishop and Pastor of its Cathedral Church. This was St. Peter's. In the summer of 1790, he sailed for England and was consecrated by the Rt. Rev. Charles Walmsley, Vicar Apostolic of London. The ceremony took place in the chapel of Thomas Weld with whom Bishop Carroll dwelt during his stay in England. Before returning to his native land he invited the Sulpicians who had been driven from France to come to America and found a Seminary in his See. The invitation was accepted and brought priests to these shores who were destined to become leaders in the young Church of the New World. Learning was their profession and they were renowned for their scholarship. They were also models of Christian life, ever ready to do a service to friend or foe, charitable, zealous and dignified, and equally at home after their arrival in the professor's chair or in the cabins of the farthest flung frontiers of the diocese of the United States. Some of them became Bishops, when they ceased to be Sulpicians, but the spirit of St. Sulpice ever remained with them. Bishops Flaget, David, Dubourg, Dubois and Marechal became the glories of their Congregation as Missionary Bishops and the Rev. Gabriel Richards was the only Catholic priest who ever sat in Congress.

Besides the Sulpicians, other priests found their way across the Atlantic, when driven from France by the Revolution; among them were brilliant, distinguished and devoted men of the type of a Matignon or a Cheverus, the latter destined to become the first Bishop of Boston. In the very first decade of the organized Catholic Church here, there appears a list of names, and each of them is entitled to a history. A new world was to be won for Christ and He seems to have made another special choice of Apostles whom He called to Himself for the work of His ministry in America.

In 1808 the See of Baltimore was raised to an Archbishopric and four suffragan dioceses were created, respectively, in Philadelphia, New York, Boston and Bardstown. The Bishops named were Egan, Concannon, Cheverus and Flaget. Three of these were consecrated in Baltimore in 1810, Bishop Concannon having died in Naples just before his intended departure for America. For five years more the venerable Archbishop was spared by God to rule his See. He was still vigorous, despite his advanced years, his labors, privations, and his multiplied activities in the interests of God and His Church over the extended years of his priesthood and episcopate. On the Feast day of St. Francis Xavier, in 1815, with the *Miserere* on his lips, the patriarch of the American hierarchy passed to his reward in his eighty-first year in the shadow of St. Peter's, the one Metropolitan Cathedral of the whole United States.

Cardinal Gibbons was a successor of Archbishop Carroll in the See of Baltimore. A subjoined appreciation of his illustrious predecessor's contribution to the future of the Church in this country is eminently just and historically true. "Archbishop Carroll," he said, "combined in his person the twofold character of a devoted Christian priest and an ardent patriot. He was a man of marvellous foresight, of deep penetration, consummate wisdom and sterling piety. He was intimately acquainted with the genius of our political constitution, and therefore eminently fitted for the delicate task of adapting the discipline of the Church to the requirements of our civil Government. The truths of religion are eternal and immutable; but the discipline of the Church is changeable; just as man himself is always the same in his essential characteristics, while his dress and his general environment vary according to the fashion and custom of the times. Archbishop Carroll exhibited extraordinary tact in adjusting the discipline of the Church to the peculiar wants of the new Republic, but his broad, generous and benevolent heart brought him into friendly and social relations with his non-Catholic brethren, both among the clergy and the laity, without compromising his position as a Catholic prelate. I have often heard some of the old citizens of Baltimore speak in terms of praise and admiration of the close and intimate ties of friendship which bound him to the Protestant clergy of his day. By these kindly relations many misconceptions were removed and mutual respect was fostered.

"Had Archbishop Carroll been a man of contracted mind and narrow views he would have seriously hampered and embarrassed his successors in the exercise of their ministry; but happily for all of us, he was a prelate of broad and comprehensive ideas. I cannot pay a higher tribute to the wisdom of John Carroll than by declaring that never did he utter a public sentiment of which we could be ashamed, never did he enunciate a principle which we had ever occasion to retract. No matter how high we build the edifice of faith, we find the foundations laid by Carroll broad and strong enough to sustain the structure. No matter what work we undertake in the cause of charity and religion, we find our policy outlined by the far-reaching mind of our American patriarch."

Bishop Carroll visited Boston in the Spring of 1791, within a year after his consecration. It is on record that he was received with courtesy by all citizens and was the guest of honor at the annual dinner of the important organization known as the Ancient and Honorable Artillery Company. Governor John Hancock attended his Mass. So cordial was his reception that he wrote, "it is wonderful to tell what great civilities have been done to me in this town, where a few years ago, a priest was thought to be the greatest monster in creation. If all the

Catholics here were united their number would be about one hundred and twenty." He was in Boston again on the occasion of the dedication of the Church of the Holy Cross on September 29, 1803, and was in Newport the following November. While there he baptized two children, William and Edward Mehe. It was also at the time of this visit that he foresaw in the near future the need of a Bishop in New England and Father Cheverus became his choice as one "in the prime of life with health to undergo any necessary exertion, universally esteemed for his unwearied zeal and his remarkable facility and eloquence in announcing the word of God, virtuous and with a charm of manner that recalled Catholics to their duties and disarmed Protestants of their prejudices." Upon the recommendation of Archbishop Carroll, the Holy See named Jean Louis de Cheverus as the first Bishop of New England with his See in Boston.

CHAPTER V

BISHOPS CHEVERUS AND FENWICK

THE Rev. Francis A. Matignon arrived in Boston in 1792. Had he done nothing more than persuade his friend, the Rev. John Louis de Cheverus, to join him in 1796, he would have performed an inestimable service to the Church on this side of the Atlantic. Father Matignon was born in Paris in 1753, ordained in 1775, and was assigned as a teacher of Theology in the College of Navarre. The French Revolution counted him among its exiles and his advent in Boston was providential. He said Mass here in Providence several times, also in Bristol and Newport, up to the time of his death in 1818. Selected by Archbishop Carroll as the first Bishop for Boston he prevailed upon his Superior to name another. "The good accomplished here," he wrote, "is almost exclusively the work of Father Cheverus, he it is who fills the pulpit, who is most frequent in the confessional." After 1813, Providence became a station to be visited at regular intervals and Mass was celebrated in an old wooden school house on Sheldon street, near Benefit. It was blown down in the great gale of 1815. Thereafter the Congregation, consisting in the beginning of Luke Higgins, William Rumford, Charles Delahunty and Francis McGill, assembled in private houses. The police station became the chapel on more than one occasion. In 1820 four more Catholics were found in the family of Michael Campbell, one of whose sons became a priest. All of these were dependent upon the two illustrious missionaries, Matignon and Cheverus, for spiritual ministrations. These men of God found it well worth their while to come to Providence regularly for the sake of six or seven souls.

Bristol and Newport were included in their periodic calls. In 1793, emigrés from San Domingo and Guadalupe were to be found in these two seaport towns, which were regular ports for the vessels which plied between them and the West Indies. The cargoes were chiefly of molasses to be converted first into rum and then into slaves on the west coast of Africa. In July, 1810, Father Matignon visited Bristol, where he baptized children named Catalogne, Guinet, Chariteau and a negro slave, Louis Nicholas. The following year there are records of a second Chariteau, another slave belonging to the same family and a James Reilly, the son of Terence and Mary. Confirmation was administered in November, 1812, by Bishop Cheverus, when Marie Therese Maurice received this Sacrament. Five years later he is said to have preached in St. Michael's Church at the invitation of Bishop Griswold, the Episcopal Bishop of Rhode Island. Newport was also visited on the occasions of these visits.

Jean Louis Lefebvre de Cheverus was born at Mayenne, France, January 28, 1768. Within five years of his ordination he was in Boston having arrived on October 3, 1796. When the Revolution drove him from his parish with threats upon his life, he went to London, acquired a knowledge of English in three months, and secured first a position as teacher and then was given charge of a congregation. Coming to Boston he wrote to Bishop Carroll: "Send me where you think I am needed without making yourself anxious about the means of my support. I am willing to work with my hands if need be." The Indian missions of Maine became his first field of labor.

On his way he found scattered Catholics here and there, but nothing like a congregation until he reached Damariscotta, where Roger and Patrick Hanley, their families and friends composed the community. At New Castle he found a James Kavanagh, father of Edward Kavanagh, the friend of Longfellow, the inspirer of "Evangeline," the subject of "Kavanagh," and the first Catholic Governor in New England. With a Matthew Cottrill, he shared the distinction of being the builder of the second Catholic Church in New England in 1808.

After returning to Boston, he with his friend, Father Matignon, became heroes in an epidemic of yellow fever in 1798. For twenty-seven years from the date of his arrival as priest and Bishop, he experienced every phase of missionary life from living among Indians, travelling long distances on foot, attending to the spiritual needs of Catholics, wherever he found them, defending the rights of the Faith, building a Cathedral, and ministering to men condemned to the gallows. His array of talents and virtues compelled respect even from Puritans. Boston's bigotry was decidedly on the wane when the influence of Bishop Cheverus began to be felt in his Episcopal City.

Respect produced confidence, veneration and love. Ministers requested him to speak in their churches. The legislature sought his advice; at state affairs and public functions, he was almost compelled to be a guest; at a banquet of John Adams, he shared honors with the President of the United States and upon a list of non-Catholic contributors to the building of his Cathedral, the name of Adams led all the rest.

Philadelphia sought him as a pastor, France as Bishop, Baltimore as coadjutor; "I pray, I supplicate, I entreat with heartfelt earnestness," he besought the Pope, "that I may never be transferred; that I may be permitted to consecrate all my cares to my small but beloved flock." He had conquered prejudice, but his delicate constitution could not withstand a harsh climate. Impending loss of health was made the valid excuse of his recall to France and he was transferred to the See of Montauban, January 15, 1823.

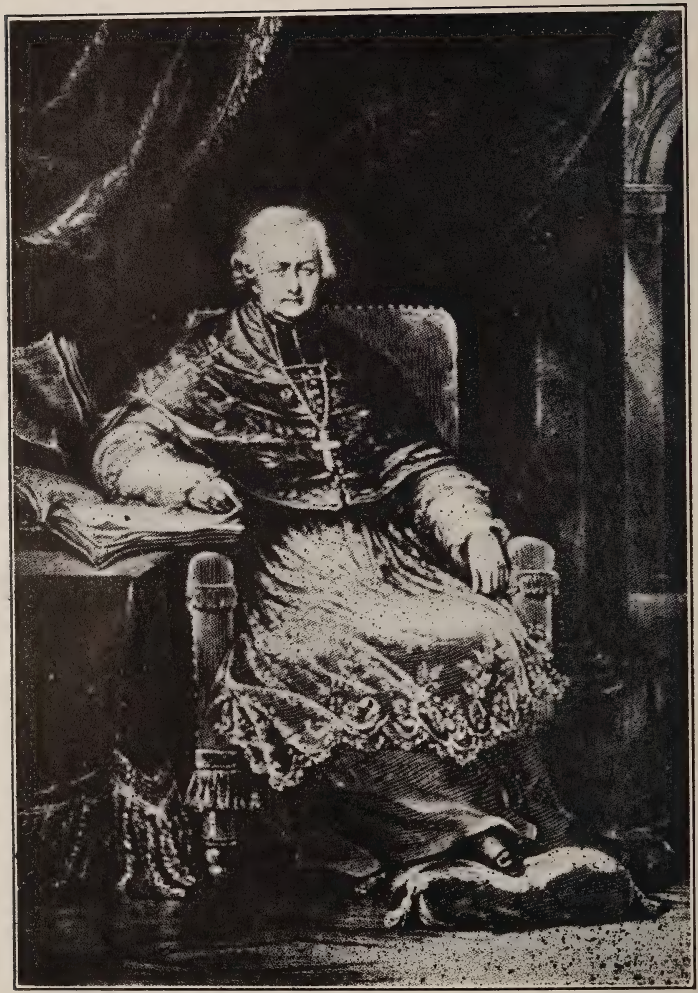
Catholics were struck with consternation. Non-Catholics formally protested. "What will become of the American Church?" cried Archbishop Marechal. "You were, next to God, my greatest dependence." Montauban was a Huguenot stronghold, but shortly after his arrival there, a resident wrote: "There are no longer Protestants at Montauban; we are all the Bishop's people." On July 30, 1826, he was elevated to the Archbishopric of Bordeaux; Charles X made him a peer; on February 1, 1835, he was created a Cardinal. In Massachusetts, his career became an apologia for Catholicity. Dr. Channing, the eminent Unitarian divine, asked:"Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? How can we shut our hearts against this proof of the Catholic religion to form good and great men? It is time that greater justice were done to this ancient and widespread community."

In 1817, Bishop Cheverus ordained his first student, the Rev. Dennis Ryan, a native of Kilkenny, Ireland. Three years later, the Rev. Patrick Byrne was ordained, and in 1822 the Rev. Virgil Barber was raised to the priesthood. The last named was a Jesuit and he was sent to establish a church in Claremont, N. H., where he had formerly conducted an academy. William Tyler was among his students who later, with James Fitton and

William Wiley, were taught their theology in the home of Bishop Fenwick.

A correspondence with Bishop Cheverus, begun by Mrs. Elizabeth Bayley Seton of New York, led to the conversion of the first American foundress of an order of the Sisters of Charity. Two of her daughters entered the Congregation whose house was established at Emmitsburg. Her nephew, James Roosevelt Bayley became Bishop of Newark, and a godchild, the daughter of an Anglican, Bishop Hobart, and later the wife of Bishop Ives, embraced the faith with her husband some time after the death of Mother Seton. The Barber family of Vermont came within the range of his influence with multiplied conversions which gave a Bishop, several priests and nuns to the Church. Among his many other distinguished converts were Thomas Walley, Dr. Henry B. C. Green, Stephen Cleveland Blythe, the Rev. Calvin White, William Wiley, John Curzon Seton, Samuel Bishop and Captain Bela Chase.

In the twenty-seven years in which he belonged to New England, he won the admiration and affection of every class and creed. The Indians of Maine revered him; negroes who found their way into Boston experienced his tender sympathy; sailors embarking on long voyages put their families under his care; he befriended the poor; he was discovered one morning before daybreak sawing wood which he himself had provided for a sick woman and on his visitations would walk to save the fare that he might have something to give in charity. He journeyed to Northampton in 1806, to assist two young Irishmen, Dominic Daly and James Halligan, in the hour of their execution for a supposed murder. Fifteen thousand of the morbid and curious were on hand to attend the hang-ing. His presence was resented, and his right to speak was questioned. His personality prevailed over the prejudice he encountered, and his words were long remembered. "Whoever hateth his brother is a murderer" was his text and addressing himself first to the women in the crowd, he administered a rebuke that was as telling as it was deserved: "You, especially, O women! What has induced you to come to this place? Is it to wipe away the cold damps of death that trickle down the faces of these unfortunate men? Is it to experience the painful emotions which this scene ought to inspire in every feeling heart? No, it is not this. It is then to behold their anguish, and to look upon it with tearless, eager and longing eyes. Ah, I blush for you; your eyes are full of murder." No women witnessed the execution and the people of Northampton were loathe to see him depart, after restraining him in their midst for several days in their town which at first denied him a place whereon to rest his head. "Sir," said a Protestant to him, "I have studied you closely for a whole year; I have watched all your steps and observed all your actions. I did not believe that a minister of your religion could be a good man. I come to make you the reparation which honor demands. I declare to you that I esteem and venerate you, as the most virtuous man that I have ever known." Good reason there is that the name of Cheverus should have been held in grateful remembrance in New England across the period now approaching a century and a half. He was beloved of God and men and the special gift from heaven to a church in its infancy and dependent above all else upon the transcendent and transparent virtue, piety, judgment and zeal of this truly great prelate whose name leads the list of Bishops in New England.



MOST REV. JOHN LEFEBVRE DE CHEVERUS, D. D.

Benedict Joseph Fenwick was a descendant of Cuthbert Fenwick, one of the original Catholic pilgrims who came over in the Ark and the Dove. He was born near Leonardstown, Maryland, September 3, 1782, and was one of the first students at the first Catholic college within the limits of the United States, which was founded by Archbishop Carroll. Its opening at Georgetown in the District of Columbia impelled the father of Benedict to change his home from Leonardstown that his children might be trained by the best teachers in the land. Benedict and his brother Enoch became Jesuits and their names are still held in grateful remembrance from Boston to Baltimore. The former became president of his Alma Mater in 1817. He brought to his new office a wealth of experience gained in New York where he had revived religion by his zeal and eloquence and developed piety through sodalities and devotions. He had assisted at the death bed of the infidel, Thomas Paine, but did not succeed in eliciting the necessary dispositions for the administration of the last Sacraments.

Father Stonestreet paid him this tribute as a college rector: "The college never flourished more than when it was under his direction, for no nomination of a presiding officer could have been more popular. Returning to his Alma Mater with his brow decked with the modest wreath of several laurels, gained in the peaceful service of a Christian warfare, Maryland hailed with increased exaltation and fondness her son, who, honored abroad, had thus become more beloved at home. The pleasing reminiscences of his former abode in college had been kept alive and handed down by the admiring youth who before frequented the school; while his sincerity and urbane deportment, in which the polish of the gentleman was perfected by the probity of the Christian, entirely gained the good graces and confidence of their parents. The muses seemed to have returned their lyres, and students flocked in from all sides to listen to their minstrelsy and receive their lessons. The ever beautiful heights of Georgetown partook of the new animation, and the lately chartered college, though a young mother, was cheered with a numerous offspring."

He was scarcely settled in his new office when eight Indian chiefs, who had visited Washington to lay the claims of their tribes before President Monroe, came out to visit the Blackgowns; they said they had heard their fathers speak of them; many were the inducements offered to the Jesuits to leave the college and return with the Indians to their forest homes. Father Fenwick reluctantly remained as rector. Archbishop Marechal sent him to Charlestown, S. C. to restore peace in a divided congregation. His mission accomplished, he remained in the south until 1822, attending the scattered Catholics of the state. Recalled to Georgetown he became President a second time and it was while in this office he received notice of his appointment as the successor of the saintly Cheverus.

He was consecrated in the Cathedral of Baltimore on All Saints Day in 1825 just fifteen years to the day after the consecration of Bishop Cheverus. Archbishop Marechal officiated at the ceremony. The Most Rev. John England, D.D., of Charlestown, S. C., and the Rev. Virgil Barber accompanied the new Bishop to Boston. He found nine churches in his whole jurisdiction and only three priests ordained by his predecessor to cover the vast territory. The Rev. Denis Ryan continued to care for the State of Maine, Father Byrne remained at the Cathedral of the Holy Cross and attended Salem as a mission, and Father Barber returned to his school and church at Claremont, N. H. Of this church the Bishop entertained great hopes as his diary of 1825 reveals: "There is a small brick church at Claremont, N. H., erected by the exertions of the Rev. Virgil Barber, who now officiates in it. The Catholics who attend it for divine worship are almost entirely converts to the faith within these five or six years past. They are to the number of about one hundred and fifty individuals in all, scattered over a district of ten or fifteen miles." The zealous pastor of this little flock was recalled to Georgetown in 1827, and a Captain Chase, a convert of 1822, endeavored to keep the Catholic faith alive in the district by continuing in his home the devotional practices he had been taught. An account of the Chase family was left by Josephine Barber containing this edifying passage: "The family was a saintly one; they said morning and night prayers, also the rosary aloud every day, adding to the latter a sixth decade for Father Barber. On Sundays, they recited the whole catechism through, and sang the Kyrie, Gloria, Credo and Sanctus of the High Mass; Captain Chase and his wife presiding and the eldest son accompanying on the flageolet. The family formed the choir, and they chanted the Mass, not only through devotion, but in order to retain what they had learned, and to teach their children the same; for there was then no priest in Claremont, but one from Burlington visited the Station every three months, lodging at Captain Chase's where an apartment was always kept in reserve for him."

Bishop Fenwick appreciated that the first need of his diocese was priests. He sought for them from the Jesuits, the Bishop of Philadelphia, from Montreal and the Society for the Propagation of the Faith and none could be provided. A Father Mahony came from the South and a Father Ffrench from New York. In 1828, the Rev. Robert D. Woodley arrived and was assigned to Rhode Island and Connecticut. The Bishop opened a seminary in his own house and became its faculty. His talent as a teacher of Theology was to be reflected in his first students, whom he ordained, Fathers Fitton, Wiley and Smith, to be followed one year later by Fathers Tyler and O'Flaherty. His two successors in the See of Boston were also his students, Bishop Fitzpatrick and Archbishop Williams. Fathers Fitton, Wiley, Woodley and Tyler were his contribution to the present diocese of Providence, and their names still hang like a halo over the mother parishes of this and the neighboring state.

Bishop Fenwick's tenure of office was coincident with the period when the foundations of the Church, not only in Rhode Island, but throughout New England, were laid deep and strong, and upon those same foundations has been reared the glorious edifice of the present. New England was his diocese; the ghost of prejudice was still stalking through the land; his predecessor had done much to earn respect for the Church, but had not completely eliminated all error and consequent hatred for Catholics and their faith.

Typical of the animus of the intolerant bigots of the time was the iterated appearance in newspapers in widely separated localities of such illusions as may be discovered in the following paragraph descriptive of the "Papal Curse." "In every Roman Catholic church in every land, once a year at least, by the oath of their office, the Roman Catholic priests are bound officially to pronounce a solemn curse upon all Wickliffites, Lutherans, Hussites, Calvinists and others, (a long particular list) and generally upon all opposers of their faith, of whatever name; which curse is intended to take effect in this life, and to operate infinitely in the world to come. Italian and Austrian priests come to this hospitable country, and here annually pronouce the papal curse upon its inhabitants."

Calumnies of this order circulated freely and fanned into flame the bigotry which should have been extinguished in its entirety by the example of the first President, the Father of his country, and by the contributions made to Independence in revolutionary days. Nevertheless it lingered on and became crystallized in movements that did small credit to their organizers and participants. Perhaps the most glaring of their crimes was the burning of a convent, the account of which is here reproduced in Bishop Fenwick's words. They were first published in the records of the United States Historical Society and are to be found in this letter addressed to the superior of the Ursulines in Prague, Austria. It is dated, Boston, Feb. 10, 1837, and reads:

"Your letter of July 2, 1835, to the Ursulines, whose house was formerly near the city, came too late to reach here. On account of the destruction of their convent, on August 11, 1834, by a rabid band of godless Protestants, who bitterly hated their religion and envied the success of their institution, they were forced temporarily to leave this city and take refuge in Canada. Six of them still dwell in Quebec with their hospitable Sisters. After their expulsion from their peaceful convent these ladies received them in their home in the most affectionate manner. In the absence of these pious women whose loss I deplore along with all good Catholics, I have resolved to answer the inquiries contained in your kind letter.

"The Ursulines were admitted into this diocese in 1820 by my predecessor, the Venerable Cardinal Cheverus. At first they numbered only three. They owned a small house near my cathedral. The same had been purchased for their use with the money collected in Ireland by a pious and respected clergyman. In their modest home they remained until 1825, devoting themselves to the education of the poor girls of the diocese. In 1825, by the grace of God and the appointment of His Holiness, Leo XII, I was named Bishop of Boston. When on my arrival here I took charge of the diocese and visited the modest home of our Ursulines, I became convinced that their accommodations were too small and inconvenient. They had not even a small yard in which to take fresh air. It was plain that if they stayed in their old house their health must inevitably suffer. I therefore suggested to them that it would be wiser to sell the house and with the money accruing to buy a new site in the suburbs where, with the help of God, they could build a more suitable residence. They might then open a boarding school and thus extend their usefulness. At this time the community numbered six members; four choir and two lay Sisters. My suggestion was accepted by them with pleasure. They therefore requested me to look out for a convenient site. A year passed before I could find a suitable plot. Finally I was offered a very desirable place which I immediately bought for $6,000. It is a beautiful height containing about twenty-five acres of fertile ground lying about half a mile outside of the city. It has one of the most beautiful views near by. I made the arrangements to erect a becoming building. In a year and a half the edifice was completed. It was one hundred feet in length and thirty feet deep with two wings forty feet long, erected later.

"The convent was three stories high. It was quite sufficient to accommodate twenty-five Sisters and one hundred pupils. The Sisters soon afterwards moved in and opened their school. After some months the daughters of the most respectable and best families in Boston and its neighborhood, both Catholic and Protestant, filled its classes. After that our good Ursulines continued their beneficent work without interruption. They encouraged their neighbors by their example and virtue and devoted themselves to the education of the young ladies with zeal and perseverance. The convent soon had the reputation of an excellent institution of learning and naturally won the patronage of all local Protestants. Before long, the preachers began violently to attack the schools and thereby stirred up the bitter prejudice of their congregations. They declared that the convent would make Catholics of their children if they tolerated its continued existence. Such and similar remarks about priests and nuns were constantly repeated before their credulous hearers. At last on the night of August 11, 1834, a great mob of the lowest rabble gathered before the convent, set it on fire while threatening the peaceable inmates, amidst disorder and howls and destroyed the entire building with all its contents. Besides several novices, eight Sisters and seventy scholars were in the convent. All rushed to the garden and spent the entire night in the open air. The next day the Sisters found refuge in the homes of various prominent citizens and the children went to their friends and parents in the city. During these disgraceful scenes, one of the Sisters was seriously ill and shortly after died in consequence of the shock. This horrible deed of violence called forth indignation everywhere. But it was an accomplished fact and no restitution was made. A few scoundrels who had been accomplices in the devilish outrage, it is true, were arrested and brought to court. But as might be expected, all but one were acquitted owing to the influence of their friends and backers and because of the partiality of the Protestant judges. The person convicted, as if in derision, was a boy sixteen years of age, who shortly after was pardoned on the petition of the Catholics.

"Meantime the Sisters were without a home and without garments. Everything had perished with their convent. For a time, so far as my means allowed, I provided them with what was most necessary and when my resources were exhausted I was obliged to take them to Canada. As stated above, they found protection with their Sisters in Quebec while waiting for the restoration of their property. But when will this hope be fulfilled? I hardly expect it unless some charitable hand offers the necessary means. Otherwise many years must pass before we can erect another such edifice. The beautiful country seat may be seen amid the ruins of the convent. Last year, I built at my own expense a little home for a gardener to take care and protect the property. Truly the loss suffered by our religion in consequence of the destruction of this fine Ursuline convent is very great. We shall feel this loss for a long time still, until another convent shall be built for the education of our Catholic young ladies. May God soon send us the necessary help.

"This is the sad story which I send you in answer to your inquiry. I will communicate without delay to our beloved Ursuline Sisters the contents of your letter and feel certain that your Sisters in Quebec will promptly accept your invitation to join in your prayers for the deceased of both communities.

"Since the foundation of the Boston convent, six Ursulines have passed away and been replaced by other nuns. The six Sisters still living have firmly resolved to continue in their vocation with spirit and zeal as soon as God will be pleased to send us the assistance needed.

"In the hope that this may soon take place and commending myself to the prayers of your Sisterhood, I remain,

Yours respectfully,
Benedict Fenwick,
Bishop of Boston.

"P.S. The Reverend Mother Superior is requested after reading this letter to send a copy to the Most Rev. Prince Archbishop of Vienna and the Leopoldine Society and to recommend us to them and their flock. This noble Leopoldine Society has conferred so many great benefits on North America and we are hopeful that they will add a new benefaction to all the good they have done, especially as their aid is needed above all in our diocese."

Amid all his other cares, with the few priests at his disposal, Bishop Fenwick covered the State of Rhode Island with a number of mission churches which ministered to the needs of the Catholics of the day. In the later years of the 19th century and even into the 20th, there was to be found many a worthy pioneer who gloried in the distance he walked to Mass, and cherished the remembrance of pioneer priests and their Bishop as a sacred heritage from the past. If there were those who gloried in having been with a Meagher, a Corcoran or a Sheridan in the Civil War, they could also feel a justifiable pride in having been associated with the heroes of their faith and they were giants in those days. The roll call of religion would include Fenwick and Fitten, Woodley and

Corry, Fennelly and Wiley, Lamb and McNamee, Lee and O'Reilly, Lenihan and Duffy, in a real missionary epoch, and later generations could find not less pride in recalling a Delaney and a Halligan, a Kinnerny and Grace, a McCabe and McSweeney, a Murphy and Fitzsimons, a Kane and Fitzgerald, a Finnegan and Gibson, a Tierney and Kiernan, a Clark and Cook, a Sheridan and Boylan, a Lamb and Hughes, and a host of others, an immortal choir who live again in lives made better by their presence in the pioneer parishes of the diocese. How inspiring might be the chapters that could be written around each individual name in the glorious array!

At the close of December, 1845, Bishop Fenwick, who had been indisposed for months, became seriously affected. From the beginning of January, 1846, he was unable to lie down, and for two years before he was unable to say Mass; sleep and rest became impossible; but he remained cheerful. On August 8, his physicians declared his condition critical. He received the news with remarkable presence of mind and resignation, expressing all confidence in the mercy of God and manifesting great reliance on the protection of the Blessed Virgin. He prepared himself immediately for death with perfect recollection, and after his confession received the Holy Viaticum and Extreme Unction from the hands of his coadjutor, the clergy of the house assisting in surplice. Mass was said in his room, and some of his ordinary daily devotions were recited for him. When three Hail Marys were omitted he noticed it, and asked to have them said. On August 11, the prayers for the departing soul were recited, and when asked whether he heard, he replied, "Yes, perfectly." A few moments before his death he said, "In te Domine speravi, non confundar in aeternum," and receiving the last absolution and indulgence in articulo mortis, expired, sitting in his armchair, for he had not been able to lie down during the last eight months of his life.

CHAPTER VI

THE FIRST RHODE ISLAND PARISHES

ON August 30, 1828, Bishop Fenwick received from David Wilkinson, of Pawtucket, the deed of a donation of land, 125 feet square, "for the benefit of the Roman Catholics settled in the neighborhood, and to have a church erected upon it." Bishop Cheverus had included the town in the route of his episcopal visitations, and on June 6, 1823, there is a record of five baptisms administered by him to children in Pawtucket. In 1829, Bishop Fenwick sent Father Woodley to the place with instructions to build a church. The church was completed in November with Father Woodley, as its pastor, remaining in charge for the next two years.

After his departure Pawtucket was visited by priests from Providence, and among these were Rev. John Corry and Rev. Peter Connolly. The latter took up his residence in the neighborhood and directed the parish affairs until 1834. Rev. Constantine Lee, who lived at this time midway between Providence and Pawtucket, officiated occasionally in St. Mary's. In 1836, the number of Catholics appears to have increased, since the Bishop gave Confirmation to forty-seven on the occasion of one of his visits. Both Newport and Pawtucket were assigned to Father Lee in 1837. The shepherd of these widely separate flocks left in 1839, and Rev. James O'Reilly became his successor and remained until 1841. St. Mary's then fell under the jurisdiction of Rev. William Fennelly, with St. Patrick's in this city included in his charge. Rev. Denis Ryan substituted for him for a few months, and when Father Wiley became pastor of St. Patrick's in 1842, Rev. William Ivers from Halifax, Nova Scotia, was sent to look after the spiritual welfare of the congregations in Pawtucket and Woonsocket. After a space of two years, Father Ivers went to Ireland. At the same time Father Fitton was assigned to the whole of Rhode Island as his parish with the exception of the city of Providence. When Bishop Tyler came, he transferred Father Fitton to Newport and Rev. Joseph McNamee went to St. Mary's, where he remained until 1853. The influx of Irish immigrants gave an impetus to the growth of Catholicity in the Blackstone Valley, and when Father Delaney came an addition was made to the church and a congregation numbering 2600 was soon gathered around the mother church of all that section.

In 1832, a lot for a church in Providence was purchased at a cost of fifteen hundred dollars. The site is now covered by the central aisle and sanctuary of the present Cathedral. The purchase was made in Dutee Green's store, on Christian Hill by William Hye, from Isaac Mathewson, who, when he heard the purpose for which the lot was to be used, offered first $100 and then $500 bonus for a return deed. The offer was considered carefully, for the people were poor; the matter was finally decided by Rev. John Corry, who had succeeded Father Woodley, Dec. 29, 1830. He believed the lot the best site for a church in Providence, declaring that "in a few more years there will be no such place as this for a Catholic church." His judgment has been amply justified. The Catholics numbered at this time about 300. In November, 1832, Father Corry was sent to

Taunton, and was succeeded by Father Connelley, who attended both Pawtucket and Providence. Father Lee succeeded in May, 1834, for three and a half years. In 1835 Father Lee commenced the foundation of the Cathedral which measured 80 x 44 feet.

From 1830, until the church was finished, the Catholics enjoyed the privilege of services in the Town Hall, through the generosity of the people, where Bishop Fenwick occasionally said Mass. About 1835, he encouraged the building of a church, and preached to the Catholics of the city, then estimated at 1000. They had rapidly increased in five years, owing to the construction of the railroad and other works in the city, in which many Irishmen were employed. There were many difficulties to be surmounted after the foundation of the Church was laid, the principal one being the lack of funds to carry on the work. The workmen threatened from time to time to put an attachment on the building for their wages, and on every such occasion the Bishop was obliged to aid the people, although very poor at that time. The work was discontinued from October, 1836, to September, 1837. Father Lee's successors were Fathers Lynch, McNamee and Miller, and Father Corry was recalled to the parish in 1837. He furthered the completion of the church so that Mass was celebrated for the first time on the second Sunday in Advent. The church was thirty-four feet high, with a basement containing two large school rooms. The walls were paid for with money sent by the Leopoldine Society and were built with slate-stone covered with cement. During the ten years from 1837 to 1847, there were 2259 baptisms and 594 marriages.

Rev. James Fitton succeeded Rev. Father Corry in October, 1843. He improved the Cathedral by causing

OBLATE SEMINARY
BYRNE MEMORIAL

windows to be placed in the church on the east as well as the west side, and one of his first cares was the establishment of Catholic schools wherever a sufficient number of scholars could be assembled.

Upon Bishop Tyler's arrival he chose this church as his pro-Cathedral and immediately began the work of enlarging the original building to more than double its original dimensions, and purchased, in November, 1845, and March, 1846, two lots at a cost of $29,000 for the two wings. The work upon the additions was superintended by the Bishop himself, and he also paid the workmen.

Rev. Father Fitton, who had attended Woonsocket, Pawtucket, Warwick and Newport, erected the sacristy on Pond street shortly afterwards. There were no more changes in the building until it was redecorated and frescoed while Rev. Hugh Carmody, D.D., was pastor.

St. Patrick's was the second parish in Providence. In the year 1841, the Catholics of the "North End" petitioned Bishop Fenwick of Boston for permission to have a church of their own. The date of that request was March 5, 1841, and the Bishop gave every consideration and encouragement to the project, with the promise of sending a priest as soon as a site had been secured. A church committee was formed consisting of eleven men to take charge of affairs. They wished to buy a site on Benefit street, but the price was too high, and having found a fine lot on "Fletcher Hill," which they could procure for $2,000, with the recommendation of Bishop Fenwick, they purchased it.

Father Fennelly was appointed to take charge of the early developments, and until the church was built, Mass was said in Franklin and Masonic Halls on North Main

MOST REV. BENEDICT J. FENWICK, D.D.

street. After the purchase of the land on "Jefferson Plains" from David Burt and Thomas Maguire, the work of erecting the church was begun at once. Bishop Fenwick laid the corner-stone on July 13, 1841, and was assisted in this service by Fathers Fennelly, Corry, Byrne, O'Flaherty and O'Reilly. On January 15, of the following year, the first pastor was appointed in the person of the Rev. William Wiley, a convert to the faith. His life holds a unique interest among the many absorbing interests of the Church in Rhode Island during its missionary epoch. Born in New York in 1803, he soon became an orphan and at the age of five found himself in a non-Catholic Orphan Asylum.

At nine he was destined for a shoemaker's career as he was sent out to learn the trade. He did not fare so well with his first master and was apprenticed to another at a distance from the city of New York. His treatment was such that he ran away and returned to the Asylum much the worse for his journey and the abuse which was his portion in his second apprenticeship. On a third attempt to place the boy, he was entrusted to a farmer in Waterford, where an Irishman told him something about the Catholic Church and gave him a Catechism. The discovery of the little book enraged his guardians and they proceeded to make life so miserable for him that it became intolerable. He recovered his treasure which had been taken from him, returned it to the Irishman, found the papers which had placed him out, burned them and set out for Boston, where, he had been told, there was a Catholic Bishop. Soon after his arrival he found Father Larrisey, an Augustinian stationed at the Holy Cross, was instructed by him and baptized.

At the age of sixteen he was confirmed by Bishop

Cheverus. He then conceived the idea of being a priest and found time to begin the study of French and Latin under a Harvard professor, while working for his living. He became a regular student in the Academy at Claremont, N. H. Bishop Cheverus went to France in 1823, and the young man had the ambition to follow that he might be trained for the priesthood by the Archbishop of Bordeaux. Bishop Fenwick was eager to see this exceptional aspirant for Holy Orders, and through Father Byrne of the Cathedral, he was brought to the Bishop, enrolled in his little Seminary with Messrs. Fitton, Tyler, and O'Flaherty, and was ordained in December, 1827. For the next three years he was pastor at Salem when he was transferred to New Haven and thence to Taunton where he remained until he came to St. Patrick's in 1842. Here his pastorate extended over nine years, when he was called to the Church of the Holy Redeemer in Boston.

Upon departing, comment was not lacking as to what manner of man was he, for he was described as "most popular, being of remarkable integrity and character." In all his undertakings he was "methodical and painstaking." In 1845 a 2000 pound bell was purchased by him at a cost of $570, of which $300 was donated by Philip Allen, owner of the Print works where many of the parishioners were employed. Mr. Allen was evidently partial to bells. He had purchased another for the Cathedral in 1838, and a third for his Print works from a Spanish convent. Father Wiley visited Europe in the same year of 1845, and engaged an Italian artist, Boragaldi to paint a "Crucifixion." It still has a place in the sanctuary of the new St. Patrick's and its value has been variously estimated by art connoisseurs.

The church was dedicated on July 3, 1842. The ceremony was carried out by Bishop Fenwick with Solemn Pontifical Mass. The Most Rev. John Hughes of New York preached the sermon to a congregation which did not overflow the church because of the Dorr War, which had placed the state at the time under martial law.

The announcement of the dedication was as follows:

"Please give notice in your paper (The Journal) that the solemn dedication of the new Catholic church, recently erected in the north part of this city, to the service of Almighty God, will take place on Sunday next. The Rt. Rev. Dr. Fenwick, assisted by several clergymen from Boston, this city, and elsewhere, will officiate on this occasion. Suitable discourses will be delivered, both forenoon and afternoon, and the choir will be assisted by a select number of ladies and gentlemen from Boston and other places. The debt incurred in the erection and completion of the house, and the limited resources of the congregation worshipping therein, united with a view to good order and the proper accommodation of those interested in witnessing the ceremony, render recourse necessary to the method of issuing admission tickets to the dedication, thus to aid in raising a fund for the liquidation of the debt of the church. The tickets may be had by our brethren of other denominations, desirous of witnessing the ceremony, of Messrs. Horton and Graham, No. 3 Arcade, and of Dr. Miller, North Main street, near the church, at one dollar each, which sum will be considered as a contribution to the common cause of religion and morality and differing only as to the usual manner of raising it. The services on the occasion will commence at ten o'clock in the forenoon and three in the afternoon, previous to which tickets may be obtained at the door."

The circumstances of the time induced Father Wiley to issue in connection with the foregoing announcement the subjoined explanation:

"The undersigned, apprehensive lest the celebration noted above, at this critical time, seem to the public unreasonable, while the community are just recovering from the painful state of excitement into which they have been thrown by the menace of a civil war, deems it proper to state, in justification, if needed, that arrangements having been made for the ceremony when the melancholy occurrences of the past few days were wholly unforeseen, it could not be postponed to another day without great disappointment to many persons interested on the occasion, and much inconvenience to the church and congregation attached, of which he is the pastor."

W. Wiley.

June 25, 1842.

When this church was torn down in 1904 to make room for another St. Patrick's, there were found in its cornerstone documents of 1841 whose historical value seems to justify their reproduction almost a century later. One was a formal statement of the day and year of the laying of the cornerstone:

"In the year of our Lord 1841 and the sixty-fifth of the independence of the United States of North America, Gregory, the Sixteenth, being Chief Pontiff; John Tyler, President of the United States; Samuel W. King, Governor of the State of Rhode Island, and Thomas Burgess, Jur. Mayor of the City of Providence; the Right Rev. Benedict Fenwick, Bishop of Boston, attended by Rev. William Wiley of Taunton, Rev. James McDermott of Lowell and several of the other clergy of the Diocese, blessed with solemn rites and set in the foundation of this cornerstone of a new Catholic Church, to be dedicated to the most High God, under the auspices of the Blessed Virgin and the invocation of St. Patrick on the 13th day of July.

"Rev. William Fennelly, Pas. Committee — John McCarty, James McCarthy, Treasurer, Patrick O'Connell, Secretary; John W. Chanary, Patrick Hammond, Henry A. Williams, Hugh Duffy, David M. Hamilton, Edward McCanna, Francis Hughes, James Hugh, Owen Hughs, Michael Dillon."

An old copy of "The Catholic Advocate" of Bardstown and Louisville, Ky., dated January 2, 1841, carried an article on the transfer of the remains of Napoleon from St. Helena to France.

Father Wiley was called to Boston in 1851 to become pastor of the parish of Holy Redeemer where he died on April 19, 1855. Before leaving Providence he saw the purchase of St. Patrick's Cemetery on Douglas avenue where the monument to his successor, the Rev. Patrick Lamb, and the gravestones on the plots surrounding, carry the names of pioneer Catholics of Providence to whom belongs the credit of laying the foundations of the Catholicity of the city. The first pastor also made a beginning in Catholic education in the school taught by John Coyle, "the vigorous asserter of Catholic rights," who was followed by Joseph Carroll. The Sisters came in 1851.

The beginnings of Catholicity in the northern part of the State may be said to date from the foundation of St. Charles' parish, Woonsocket, on Oct. 10, 1842, when land was purchased for a church "near Social Village on the Mendon road and Daniels street." There are records of Catholics in the place from about 1820, and Mass was occasionally celebrated in the town for years before a church was built, and usually by Father Fitton or a priest from St. Mary's, Pawtucket. In 1844 a church was completed under the direction of Father Fitton. Two years later Rev. Charles O'Reilly became the first resident pastor.

Bishop Fenwick was most generous in assigning parish lines for the first regularly appointed pastor for Rhode Island, Connecticut and the southwestern part of Massachusetts. With all his territory, Rev. Father Robert D. Woodley's visits must necessarily have been few and far between to the stations then developing into missions, to become flourishing parishes within a generation. Father Woodley did not seem to have any fixed abode. He celebrated Mass once a month for eighty Catholics in Taunton, in 1828; he procured land in Newport the same year on March 7; he received the gift for Bishop Fenwick of a site at St. Mary's, Pawtucket, from David Wilkinson; he was in Hartford and Windsor Locks, New London, New Haven, and Middletown in 1828 and 1829, and was saying Mass at regular intervals at Providence, Newport, Pawtucket and Woonsocket in the three years of his pastorate over two states and a portion of a third. It would seem that all the first parishes in Southern New England go back for their origins to a Fenwick, a Fitton or a Woodley, the three zealous missionaries whom God had endowed with a species of ubiquity in addition to the multiplied missionary graces discernible in their careers. Father Woodley, as was Bishop Fenwick, was born in Maryland. The commencement exercises in Georgetown in the year 1825 held a special significance for this part of the Lord's vineyard. The president of the college was to be named the second Bishop of Boston before the close of the year; the two honor students who received their premiums from the hands of the President of the United States, John Quincy Adams, were Robert D. Woodley and Samuel Barber; the latter a convert, whose example was one of the influences which brought the first resident Bishop in Providence into the Church. After ordination Father Woodley went to Charlestown, S. C.; he was called to Boston in 1827, and the next year assigned to his extensive parish. He became a Jesuit after a labor of three years here, and was still a missionary at the time of his death at Port Tobacco, Maryland, in 1857. Woonsocket may claim him as the first of the line of exemplary priests who have ministered to the spiritual needs of its Catholics. After him the place was visited by Fathers Ryan, Connolly, Finlay and Ivers, these to be followed by the famous Father Fitton in 1834. Since more places may now claim Father Fitton than claimed poor Homer dead, Woonsocket must naturally be put on the list.

Rev. James Fitton was truly a missionary at large. He was born in Boston, April 10, 1805; his parents were the first promoters for the building of the Church of the Holy Cross. He was the first Catholic child baptized in Boston as far as there is any record, and also to receive first Holy Communion and Confirmation in New England. His title to the distinction of being the first priest of Catholic parents in New England to receive Holy Orders is clear. Father Matignon baptized, Bishop Cheverus confirmed and Bishop Fenwick ordained him in December, 1827. And Bishop Fenwick sent him forth "to find the children of the household of the faith, wherever scattered between Boston and New York."

It was a large assignment, which Father Fitton did his best to fulfill. He journeyed through every New England State, carrying with him all the requisites for the celebration of Mass, and gathering his little congregations together in every town of any size through which he passed on his way. He founded the first parishes in Hartford and Worcester, built a church dedicated to our Lady of the Isle in Newport, purchased the site of Holy Cross College, and erected a building for the advanced Catholic education of Catholic young men. In 1842 he deeded the grounds and the buildings to Bishop Fenwick, who placed it under the care of the Jesuits. In 1855 he was appointed by Bishop Fenwick pastor of the Church of the Holy Redeemer in East Boston to succeed Father Wiley. Here he labored the remaining twenty-six years of his life, and built four more churches. In 1877 he celebrated his golden jubilee and died in 1881.

In 1834, he found thirty Catholics in Woonsocket; in ten years the numbers increased; hopes of a church were being entertained and this was completed in 1844. The house chapel had been succeeded by a hall in a hotel, and the church building followed as a matter of course to the joy and delight of the Catholics in Woonsocket and the adjoining territory. Blackstone, Waterford and Millville gave substantial aid to the upbuilding of St. Charles'. The first resident pastor, Father O'Reilly, seems to have had a special predilection for these towns; in one of them he purchased St. Paul's Cemetery and also became the founder of St. Paul's parish. The Church property in Blackstone now extends into two states, and territorially into two dioceses. The congregation assists at Mass in Rhode Island, while the priest is celebrating the Holy Sacrifice at an altar located in Massachusetts.

The first property held in the name of a Catholic church in Rhode Island was purchased by Father Woodley in Newport, at the suggestion of Bishop Fenwick. The date of the transaction was April, 1828. The old school house in Barney street was remodeled into a church which soon proved to be too small to accommodate the congregation. Rev. John Corry, best remembered as the pastor of SS. Peter and Paul's in Providence, in his visitations to Newport began the building of a wooden church to accommodate 800 persons, in 1834. The original purchase of land by Father Woodley was too small for a suitable church and additional lots were purchased in 1830 and 1833. The building was soon in process of erection and was ready for dedication only in August of 1837. Bishop Fenwick made the journey from Boston for the ceremony and found the church "agreeably situated and sufficiently well finished." It was dedicated to St. Joseph. Soon after this visitation Father Corry was returned to Providence and the Rev. Constantine Lee was sent to Newport. For good measure Pawtucket, New Bedford and Sandwich were added. His age made it difficult for him to attend such an extent of territory and in 1839, the Rev. James O'Reilly succeeded while Father Lee retained New Bedford as his parish. Another visit to Newport was made by the Bishop in the summer of 1841 when he confirmed seventeen. On this occasion he was the guest of Mrs. Harper, the daughter of Charles Carroll of Carrolltown and a friend of Bishop Fenwick from associations formed in Maryland where both had been born.

Newport's prosperity in those days depended upon the work at Fort Adams and as this was suspended from time to time, the population decreased by removals to other places where work might be obtained. From 1842 to 1844 there was no resident priest. When Bishop Tyler came to Providence, he assigned Newport to Father Fitton. In July 1844, he began his Baptismal register with eleven entries until the end of the year. Confirmation was administered in April, 1846, to a class of eighty-four, forty-eight of whom were adults. In November of this same year the place was made a parish.

The Mission of our Lady of Mt. Carmel, in Crompton, came into being in September, 1844, when Father Fitton bought an acre of land in Warwick. Within a month he laid the cornerstone of the church which was completed in January 1845. The first Mass was celebrated on the nineteenth of the same month and in July the church was dedicated by Bishop Tyler. For two years Father Fitton visited Crompton until his assignment to Newport. After his departure the priests from the Cathedral, Fathers Putnam, McNamee and Gibson came once a month until the place was erected into a parish with the Rev. James Gibson as its first pastor.

CHAPTER VII

BISHOP TYLER

THE wonderful story of the Barber family may well be begun with the life history of Frances Allen, the daughter of General Ethan Allen of Vermont and of revolutionary fame. She was born on February 16, 1784, in Sunderland, and has been described as one of the fairest daughters of the Green Mountain State, and still fairer and more beautiful in intellect and in soul. Natural mental gifts were developed by the educational advantages of the day and little attention was given to the study or practice of religion. An inquisitive mind prompted her to ask many a question in the home circle and few were given a satisfying answer. Her father had been a professed atheist. Home environment seemed sufficiently averse to religion to exclude every thought of it from her mind. Nevertheless, her keen and inquiring intellect led her to become interested in the Catholic Church. She acquired such a knowledge of the religion that when she was legally of age, she asked permission of her parents to study French in Montreal. Her intention was to become more familiar in a convent school with the belief and practices of Catholics. This desire may have been inspired by the kindness of some missionary priest or perhaps the good example of solid faith exemplified by some humble workman on her father's estate. Like other children she perhaps wished to emulate those who show a kindly interest in them. It is possible that the one responsible for her conversion may never have known the effect of his good example.

Frances became a pupil of the Sisters of the Congregation of Notre Dame but only after her parents had required her to be baptized a Protestant at Claremont, New Hampshire, by the Rev. Daniel Barber. While at Montreal one day, a Sister requested her to place flowers on the altar, recommending at the same time an act of faith in the Real Presence of Jesus in the Blessed Sacrament. When the young woman attempted to step into the Sanctuary she was unable to do so. After three such futile attempts, she was filled with the conviction of the Real Presence and falling on her knees she adored humbly. God may have chosen this means to awaken in the heart of the young girl the faith that she was earnestly striving to fathom.

She was instructed and received into the Church, made her first Holy Communion and then and there resolved to enter the religious life.

But this did not come about without a struggle. Upon hearing of this resolve her mother promptly withdrew her from the convent. Taken home, she was placed in the whirl of social life. Her mother sought by bestowing on the girl every comfort, pleasure and social enjoyment to obliterate the religious sentiments with which she was imbued. Frances remained at home for a year and even amid all the excitement and pleasures offered her the call of her vocation became more pronounced. She desired to live as a religious and when the promised year had come to an end, she returned to Montreal, entered the Hotel Dieu and made her profession in 1810. For the next nine years she led the life of a model religious. Her family attended her profession as did also the Reverend Daniel

Barber, then a minister of the Episcopal Church, which he had entered from Congregationalism. The profession ceremony produced a lasting effect on his mind. He admired the heroic resolution of the novice of the day, and the work to which she had consecrated her life. Within two years he was consulting Bishop Cheverus in Boston.

Daniel Barber, a Connecticut Congregationalist, shouldered his musket at the call for troops after the Battle of Bunker Hill and served during the investment of Boston; he was subsequently in the army at New York, till sickness compelled his discharge after the battle of Long Island. After the war religion engaged his serious thoughts. Like many others, he had become discontented under the intolerant rule of Congregationalism, and hearing a discussion between an Episcopalian and a minister of his own denomination, he resolved to abandon his church, so weak were the arguments adduced in its favor. At the age of thirty he was ordained by Bishops Seabury and Provost, and began his ministry in the Episcopal Church. His reading now became wider and the lack of apostolic succession in the Church alarmed him.

Meanwhile his son, Virgil Barber, had also become an Episcopalian minister, and was stationed at Fairfield, N. Y., as principal of an academy. His mind, too, underwent trials. Study and prayer brought light and strength; he resolved to become a Catholic and was received into the Church at New York in 1817 by Father Fenwick. He was married and had five children, but his wife soon entered the Church. Both went to Georgetown; he, resolved to study for the priesthood, she, to enter a religious community. Archbishop Neale took the deepest interest in them, and undertook to provide for Mrs. Barber and her three daughters; Samuel, their son was placed in college. Reverend Virgil Barber then applied to enter the society, and Mrs. Barber to enter the Visitation community. He was sent to Rome with James Neale to make his novitiate there, while his wife became a novice in the convent at Georgetown, receiving the veil from the hands of Archbishop Marechal. Virgil Barber returned to this country in 1818, and visited his father at Claremont, N. H., to find him still an Episcopalian minister. The Dominican Father Ffrench accompanied young Barber, and said Mass in the house. In a short time Mrs. Barber, her sister, Mrs. Tyler, and the eldest daughter, Rosette Tyler, were received into the Church. The Reverend Daniel Barber then hesitated no longer; he preached a farewell sermon to his congregation, and entered the Church. He was at Georgetown in December, 1818, with his niece. His son, Virgil, after completing his studies, was ordained by Bishop Cheverus, in 1822, and established the first Catholic Church at Claremont, N. H.; his daughters, Mary, Abigail, Susan and Josephine were already in Ursuline convents, the youngest at the Visitation with her mother. The conversions in the Barber family led directly to the conversion of Mrs. Tyler, sister of the Reverend Virgil Horace Barber and her son, William Tyler, who was destined to become the first Bishop of Hartford with his residence here in Providence. In their far-reaching results and fruits for the Catholic faith in New England, these numerous conversions, one leading to another, can be considered as nothing less than the providential act of God. Fanny Allen had set an example, luminous to men and women of good will; her prayers in the Montreal convent received, what may be called, a conspicuous answer; a number of her friends accepted the graces that shaped their lives in such a way as to bring them into the vineyard of the Lord; there they labored until evening after bearing the heat and burden of a day covering the second quarter of the last century.

William Tyler was born at Derby, Vt. on June 5, 1806. In his early childhood the family moved to Claremont, N. H. He was fifteen years of age when he was converted to the faith. His boyhood was spent on a farm, and it was with the ambition of acquiring an education, he became the first student in an academy conducted by his uncle, the Reverend Virgil Barber, sent by Bishop Cheverus to Claremont to open such an institution and to establish a parish. The academy student, in a school picturesquely situated amid the hills of old New Hampshire, was serious beyond his years, and had a religious outlook on life which was prophetic of his later career. In a letter to his brother in Georgia, he warns him "not to place too much affection and dependence on the things of this life. Although you are now prosperous, still you may meet with reverse of fortune; and even if you could be sure of prosperity and all the blessings the world could afford, what comparison would they bear to the happiness or misery of eternity."

After completing the course at Claremont in 1826, with the desire of studying for the priesthood, William Tyler, became a student of Philosophy and Theology under Bishop Fenwick. Among his classmates were William Wiley and James Fitton who had a large part in the foundation of the mother churches in the dioceses of New England. The Bishop made in his diary the interesting entry that "Mr. Daniel Barber, the father of Virgil Barber, arrived from Claremont on a visit to the Bishop, bringing with him Mr. William Tyler, whom he introduces and recommends to him as a candidate for the Ecclesiastical State. The Bishop is pleased with the progress made by him in his studies, and having received a good account of him on other points, admits him. Young Mr. Tyler is a relative of Mr. Barber and has received the principal part of his education from Reverend Virgil Barber in his Academy at Claremont." After a successful course Mr. Tyler was ordained to the priesthood on June 3, 1829. His first assignment was to the Cathedral of the Holy Cross; after a year he was sent to Sandwich. A mission in Aroostook County, Maine, became his next field of labor, from which he was recalled to become Vicar General. His fulfilment of the duties of this office recommended him to Bishop Fenwick as a suitable selection for the new diocese of Hartford and after his consecration the Bishop of Boston accompanied him to his See.

The Fifth Provincial Council of Baltimore convened in May, 1843. Bishop Fenwick then requested the division of his extensive Diocese of Boston, and the Council sent the petition to the Holy See. The request was granted, and in September, 1843, Rhode Island and Connecticut were made into the Diocese of Hartford. The Most Reverend William Tyler was named as the first ordinary of the See. He received the bulls notifying him of his election on February 13, 1844.

Preparatory to his consecration he went to Frederick, Md., to make his retreat, and Bishop Fenwick went on to Baltimore and consecrated him in the Cathedral of that city on March 17, 1844. Most Rev. Richard V. Whelan, Bishop of Richmond, and Most Rev. Andrew Byrne of Little Rock, being assistants. Bishop Tyler,

Most Rev. William Tyler, D. D.

assistant in the consecration of Bishop Fitzpatrick, who was to become third Bishop of Boston, proceeded to his diocese and was installed in the Church of the Holy Trinity, Hartford, on April 14. The church was handsomely decorated and a throne erected. During the solemn High Mass, celebrated by the Rev. John Brady, Bishop Fenwick preached, and in the course of his discourse congratulated the people of Hartford upon their having a new Bishop and the formation of a new diocese.

At the time of his appointment, Bishop Tyler had 9997 souls under his jurisdiction, of whom 4817 were in Connecticut and 5180 in Rhode Island. Each State was possessed of three priests and four churches. Hartford had about 600 Catholics in a population of 13,000, while in Providence there were at least 2000 Catholics out of the total of 23,000. Providence had two churches and in the environs of the city the Catholics were no more numerous than in the towns of the vicinity of Connecticut's capital. "In consideration of these things," wrote Bishop Tyler, "and after having consulted with Dr. Fenwick, Bishop of Boston, and others upon whose judgment I could rely, I resolved to make my residence in Providence, and at the Council of the Bishops of the United States, to petition Rome to remove the See from Hartford to Providence." As a consequence he took up his residence here in June 1844, and chose the Church of SS. Peter and Paul, of which his classmate, the Reverend James Fitton, was pastor, as his pro-cathedral. This, the prelate described at the time as follows: "It is a stone building eighty feet long by forty feet wide. It is very unpleasantly situated on account of the narrowness of the land on each side. There are only four feet on one side and two on the other. Thus we are liable to have our windows darkened by buildings that may at any time be put up by the owners of the land near the church."

One of his first concerns was a visitation of his diocese, beginning with Providence. He saw lack of means on all sides to accomplish what was absolutely necessary to maintain the faith, and he appealed successfully to the Leopold Association in Vienna. The aid he received enabled him to maintain two seminarians at All Hallows, Ireland, and one at Holy Cross College.

On Trinity Sunday, 1845, he ordained the Rev. Edward Putnam, the first priest to receive Holy Orders in Rhode Island. Father Putnam was a New Hampshire convert, had studied at Fordham and Holy Cross, and after his ordination was attached to the Cathedral. Father Haskins, another convert, brought into the Church by Father Wiley, was at St. Patrick's in 1845, while the latter was in Europe. The Rev. Hilary Tucker from Kentucky joined the little group and was assigned to Warren. Still another convert, the Rev. James Gibson, ordained in 1848, was placed on duty at SS. Peter and Paul's and in 1852 settled in Crompton where he was destined to remain for the next forty years.

Bishop Tyler's task in organizing and equipping his diocese was most disheartening. The poverty of the people hampered the establishment of parishes and the few priests at his disposal were manifestly unable to meet all the needs of the new diocese. The conditions were reflected in the letters of appeal written by Bishop Tyler to the Leopoldine Society of Vienna, the Propagation of the Faith and to friends in Europe telling the story of the modest beginnings of the Church in our midst. "My best chalice is brass, and I have but one other at the

Cathedral, and only four or five more in the whole diocese which belongs to it. On last Christmas, December 25, 1846, I said my first Pontifical Mass, though with but one priest to assist, and very destitute of suitable ornaments. But these are small matters. The great ones are what give me concern."

To the Archbishop of Vienna in grateful acknowledgment of assistance he poured out his feelings: "I have not words to express my feelings of gratitude towards you and the Leopoldine Society. Your donations have been of incalculable benefit to me. When I was appointed to this diocese it was poor and the Church was destitute of everything. I was overwhelmed with the sad prospect before me, and I knew not where to look for assistance."

His concern for the children prompted him to establish in 1847, a Confraternity of the Blessed Virgin Mary to befriend children, promote their spiritual welfare and provide for their temporal needs. Its members were required to say each day "O, Holy Mary, Mother of God, be a mother to me, and to the children of this congregation; take them under thy special protection." The reason for the Confraternity is apparent: "we are in a lamentable want of schools for our children. There are I suppose in this city alone one thousand children of Catholic parents between six and fourteen years of age, and I am grieved to know that in spite of what I can do, they are growing up in deplorable ignorance of religion, and this, through want of suitable means of being instructed. And then, all the children in the other towns and villages! What shall I do for them?"

Sublimely forgetful of self and his own multiplied needs, there is never to be found in his letters any word of complaint, or any indication that he had any personal wants to be satisfied. His physician, Dr. Edward Le Prohon, had ample opportunity to observe the conditions in which he lived. "The little house inhabited formerly by the Venerable Father Fitton, became the episcopal palace of Mgr. Tyler, a residence in which many of his parishioners would have refused to lodge; but Mgr. Tyler whose mind was occupied only with the desire of serving God, considered this miserable residence as suitable and established himself in it. Being just beside the sacristy, and only a few steps from his Cathedral, he chose this miserable abode, because his dominant thought was never fixed on the comforts of human life. The Episcopal residence could easily have been drawn by oxen from one end of Providence to the other."

The Tyler School is his memorial and none more suitable could have been chosen to perpetuate his name. His solicitude for the little ones preserved the faith for future generations, and many a family in the diocese today may trace its Catholicity to the prayers and the cares of the first Bishop to bless Providence by his presence. In his death he was reputed to be one of the most devout and saintly of American Bishops; his piety and devotion to duty drew down from heaven the dew of divine benediction and in God's good time gave the increase in the garden of the Lord wherein he planted and labored with such apostolic zeal.

Laboring constantly in missionary duties, he soon found that a severe cold, contracted about the time of his consecration, was assuming a dangerous form. While this prevented long journeys, he did not suspend his care or attention to his flock. He enlarged his pro-cathedral to nearly twice its former size, and thus gave room for the congregation; baptisms had doubled in a decade.

OBLATE COLLEGE & SEMINARY
NATICK, MASS.

He attended the Seventh Provincial Council of Baltimore in May, 1849, only to ask that the Sovereign Pontiff might accept his resignation or name a coadjutor. On his homeward journey he was seized with rheumatic fever, and when he attempted to celebrate Mass on Pentecost, he was unable to do so. Bishop Fitzpatrick, learning his condition, hastened to Providence and gave him Holy Viaticum on June 13. He soon grew much worse and was in a delirium, but his mind became clearer and the Bishop administered Extreme Unction, which he received with the most edifying disposition, and in the perfect use of his reason. He expired on the afternoon of June 18, 1849, his last words being pious ejaculations.

Bishop Fitzpatrick said of him: "His talents were not brilliant, nor was his learning extensive, though quite sufficient. But he possessed great moderation of character, a sound judgment, uncommon prudence, and much firmness. His life as a priest was truly a model for ecclesiastics. Not an hour was given to idleness or vain amusements or visits. He was methodical in the distribution of his time, and every portion of it was well spent. Zeal for the glory of God and the salvation of souls, true humility, total indifference to popular favor or applause, and a perfect spirit of poverty were his peculiar virtues. His aversion to honors and distinctions of every kind was so great that he could hardly be induced to accept the episcopacy to which he was appointed in 1843. Nothing but his great deference for the will of Bishop Fenwick, whom he revered as a father, and the formal decision of Father Dzierozinski, under whose direction he made a retreat at the time of his consecration could have extorted his consent."

CHAPTER VIII

THE EXODUS FROM IRELAND

THE population of Ireland was notably diminished in the middle years of the seventeenth century. Cromwell's invasion with his ruthless "Ironsides" became an inhuman campaign of depopulation over the island with fire and sword, persecution and exile, all employed to despoil a nation of its religion and its land. Not less than a million of the people were forced from their homes; many of them joined armies on the continent of Europe and many more became the refugees of the West Indies and New England. One hundred thousand Irish Catholic children are known to have been consigned to these places and located in environments where special grace was needed to preserve their faith. Being sold into slavery was a common procedure.

"The Cromwellian Settlement of Ireland" by Prendergast, cites the case of Captain Vernon, who "was employed by the commissioners of England and contracted in their behalf with Mr. David Sellick and Mr. Leader, under his hand bearing date September 14, 1653, to supply him with two hundred and fifty women of the Irish nation, above twelve years and under forty-five; also three hundred men above twelve years of age and under fifty to be found within twelve miles of the town of Cork and transport them to New England." Both voluntary and enforced emigration from Ireland to America had continued to the time of the war for Independence.

Prior to the Revolution, Irish immigration had been pouring into the colonies. Bishop Berkeley's line "Westward the course of empire takes its way," written in Newport, had particular reference to the race to which he belonged. To relieve the distress caused by King Philip's War, Ireland sent a thousand pounds into New England. An account of the "Christianized" Indians of these colonies was dedicated to Robert Boyle in 1677. Ten years before this date, William Penn was in prison in Cork, placed there by the English Parliament for his tenets of Quakerism. It was there he avowed his principles of toleration which later attracted so many of the Irish to his colony and their descendants were in the forefront of the patriots led by Washington into our glorious land of liberty and independence.

Abundant evidence from English sources places beyond conjecture the service rendered by the Irish in expelling British rule from the country, achieving independence and establishing this new nation, "conceived in liberty and dedicated to the proposition that men are created equal."

Financial aid was given by Irish merchants to Washington at a critical period of the war; representatives of that race had a prominent place in the Continental Congress where Charles Thomson, a friend of Franklin, and an Irishman, was the secretary; nine Irish names are signed to the Declaration of Independence, and there is the strongest kind of testimony for the preponderance of Irish soldiers in the American army; Martin Griffin has proven conclusively that Commodore John Barry was the Father of the American navy and a monument has been erected in attestation of this fact. English statesmen of the period employed the word "American" to designate persons born in the colonies, the descendants of early settlers. "Emigrant" was applied only to foreign-born persons newly arrived in the colonies. When the House of Commons ordered an inquiry into the conduct of the war, among the witnesses who appeared before the committee was Joseph Galloway, a native American. He testified that "not a fifth part of the Americans from choice have supported the present rebellion." Lord George Germain stated that there were more native Americans enlisted in the British forces in the colonies than there were in Washington's army. General Robertson, who had lived in the colonies twenty-four years, and been quartermaster, with excellent opportunity for knowing the personnel of the "rebel" army, when asked how that army was composed, whether mostly natives or emigrants, answered that General Lee told him that "half the continental army was from Ireland," — emigrants, not natives of the colonies. If then, half the revolutionary army was composed of immigrants, born in Ireland, and in the other half were the sons of earlier Irish immigrants, their right to life, liberty and the pursuit of happiness under the American flag has been definitely established.

There was no hesitancy on the part of the Irish in espousing the cause of the colonies. The record of Irish soldiers, Catholic and Protestant alike won the unstinted praise of the Commander in Chief, the immortal Washington. An oft quoted passage from a speech delivered on April 2, 1784, by the Hon. Luke Gardiner, declares that "America was lost by Irish emigrants. I am assured by the best authority, that the major part of the American army was composed of Irish, and that the Irish language was as commonly spoken in the American ranks as English. I am also informed it was their valor that determined the contest, so that England had America detached from her by force of Irish emigrants."

Rhode Island received its quota of pre-Revolutionary Irish as there are numerous names decidedly of this nationality to be found in the early records of our State. East Greenwich had among its incorporators a Charles McCarthy and Thomas Dongan, the latter of whom has been identified with the famous colonial Governor of New York. He has been described as one of the greatest constructive statesmen ever sent out by England for the government of any of her colonial possessions. The fact that he solemnly proclaimed the right of religious liberty in New York's "Charter of Liberties" indicates a connection with Rhode Island, and is a corroboration of the opinion that the incorporator and governor are one and the same. In Boston there is evidence that the Irish were there from the date of the settlement of the town; Newport received many from the ships that anchored in the harbor, and other parts of the state must have made the acquaintance of a goodly number of the migratory Irish in the days when the history of the "lost tribes" of the race was more in the making than in its recording.

After the revolutionary war the tide of Irish immigration rose year by year. Many were from the North and they brought to Rhode Island their Orange prejudices with them. Rev. Mr. Finnigan presided over a Methodist congregation; Rev. Mr. Maginnis performed a similar service for the Baptists; Rev. Mr. Dowling was famous for his antagonism to Rome, and the name of Rev. Patrick Wilson survived in "Paddy" Wilson's Church which seems to have been tolerant enough to receive any and every form of communicant among its members. No trace of a priest is to be seen in the state before the later years of the eighteenth century and it is probable that many of the Catholic exiles of Erin lost the faith here as elsewhere, when there were none of the clergy to minister to their spiritual needs.

In the early years of the nineteenth century with the visits of the missionaries from Boston, there were to be found Catholics here and there in the state, and in the second quarter of the century a phenomenal increase in Irish immigration was noted which attained almost unbelievable proportions between the years 1845 and 1855. Massachusetts and Rhode Island received a greater percentage than any other section of the country in proportion to its territory. Though Canadian ports of entry received a multitude, thousands of these came into the United States; Boston and New York became the points of arrival in the terrible years of '46, '47 and '48, when Ireland lost more than one-third of its whole population.

It was during Bishop Tyler's Episcopate that the tide of Irish immigration was tending to its peak. The first organized Catholic parishes were composed principally of these immigrants. They were poor in this world's goods, but strong in their faith and devoted to their religion. They were a valuable asset in developing the resources of the community, and by their willingness to perform faithfully whatever tasks came to hand, they made their way and soon became an influential and respected element in the population. The most hopeful among them could not imagine the extent to which their church would have grown in the space of the century.

The exodus from Ireland during the famine years was accompanied with every form of privation and suffering for the hundreds of thousands who directed their course to Canada, and in Grosse Isle alone no less than 12,000 were buried. They had been borne across the Atlantic in sailing vessels which were far from seaworthy and which required three months for passage. Fleeing hunger, they had an insufficient supply of food on board; fleeing from fever, they met typhus among the passengers and were soon stricken down in groups; without medicine, nursing, or medical attendance, sickness was but the prelude to death, followed by burial at sea. From stem to stern of the vessel, pestilence was lord of all, and night and day the sound that met the ear was the incoherent mutterings of the delirious, the faint moans of the dying, and the pitiful wailing for the dead. Deaths were necessarily frequent, and the cases were not a few where a family of twelve left Ireland and only one reached the end of the journey.

Fearful of admitting typhus-stricken patients, the Canadian Government had made Grosse Isle a quarantine station, and there, all vessels were examined and all still in fever detained. But the accommodation provided was altogether insufficient, and the rude shelters were soon filled to overflowing. Inside were patients in delirium, outside in the open were men and women lying half-naked and helpless, with none to give them food or drink. The daily death-roll was at least 100, and often reached to twice the number. Along the St. Lawrence the pathetic scenes of Grosse Isle were repeated. At Quebec as many as 1100 were lying at the same time in an improvised hospital, and within one small railed-in area 600 Irish emigrants were interred. At Kingston the deaths were so many that coffins could not be supplied, and in one large pit 1900 uncoffined Irish were laid. The priests who ministered, the nuns who nursed were struck down; often whole families were swept away, and sometimes father and mother died leaving helpless children too young to understand their loss. The Irish already in Canada helped some of these orphans; others were adopted by Protestants and brought up as such; and many were cared for by French Canadians. In the years that followed other Irish came, happily without having to be buried in nameless graves, and in every walk of life they prospered.

The greater numbers of the Irish who traversed the Atlantic made their way to the United States. Like those who entered the St. Lawrence, they traveled in fever-stricken vessels, and when sent ashore at New York became inmates of fever hospitals. On the voyage they had breathed a pestilential atmosphere, and had seen sickness and death around them. In 1855, an official landing-place was established at New York, and there all vessels discharged their passengers; instructions were given to aid them in arriving safely to their destination. New England was the objective point of many, as the developments then going on afforded abundant opportunities for work.

For the first half of the nineteenth century Irish Catholics had been coming regularly to New England. A steady influx was gradually increasing their numbers to an appreciable portion of the population. Their preference was to settle in the cities where the opportunities for work were better, but they were also to be found along the lines of the railroads and the Blackstone Canal. These projects were completed chiefly by their labors, and when mills began to multiply along the banks of the rivers, the Irish were welcomed into them, where they found meager means of a livelihood in return for long hours of toil.

Generosity was a virtue unknown to the mill owners of the nineteenth century. Labor unions had not come into being. The wage scale compelled the most frugal living and despite the handicaps of their inevitable lot, the immigrants made their way, and by dint of sacrifice and devotion, procured for the first generation of their children some, at least, of the advantages of which they had been denied in their misgoverned, mismanaged, persecuted home land. Their children were sent to school that the obloquy of ignorance might be removed from the race; they walked to Mass over unbelievable distances to keep the faith of their fathers, and in God's good time experienced the joy of witnessing the laying of a cornerstone or the blessing of a church they could call their own. Religion and education were ruling passions in the humble ancestors of the Catholic body in Rhode Island. To those early heroes and heroines of the faith is due, under God, the rapid and solid expansion of the Church which began with Bishop Tyler and has continued uninterruptedly down to the present.

In a speech delivered in Congress in 1914, by the Honorable Ambrose Kennedy of Woonsocket, on the question of immigration, it was stated: "You may argue this question from every conceivable standpoint, and in the final analysis you can not escape the conclusion that the one great factor that has produced the marvelous development of this country has been the brawn and sinew of the army of immigrants who have come to our shores to assist in the upbuilding of this mighty and majestic Republic. . . .

"The Germans and the Irish, the French Canadians, and the Scandinavians, who constituted the older immigration, and who were pointed out in their day as unfit to measure up to American standards and ideals, have long since outlived this uncharitable imputation. They have proved their worth in the great task of upbuilding the structure of a Republic, and, be it said to their everlasting credit, this Nation would never have achieved the greatness it enjoys today were it not for the influence exerted upon it by these sturdy races.

"The later-day immigration has directed to our shores the afflicted peoples from Poland, Russia, and the Balkan peninsula; and the sons of sunny Italy have also crossed the sea in search of new fields of endeavor. Many of these races have their abodes in the State in which I live, and, I am glad to say that they are honest, patriotic and law-abiding citizens and that their arrival has been of benefit and not an injury. Though many of them may be wanting in education and, perhaps, indifferent to ceremonial requirement, they are, nevertheless, patient, hard-working, generous, intelligent, and firm and constant in family affections."

The first St. Patrick's Day banquet in Providence was held in 1839. It was attended by Philip Allen and a representative of Amasa Sprague, prominent manufacturers of the time and about one hundred Irishmen. The Dorr war came along two years later and his suffrage movement, together with the fact that he was the nephew of Philip Allen, enlisted the sympathy of the Irish. At Acote's Hill in Chepachet were many who had hoped to have been present at the dedication of St. Patrick's. In 1843, Amasa Sprague was murdered. His mill operatives were Irish, and two of these John and William Gordon, were accused of the crime. The former was sentenced to be hanged, the latter was acquitted. Years later it was definitely established that neither was connected with the murder in any way. Capital punishment was then abolished in Rhode Island, on the principle that it is better that any number of the guilty should escape the death penalty than that one who is innocent should be executed. In 1854, Providence had a population of 41,513; 10,275 were foreign born and of these 8,333 were from Ireland. The census would have been more satisfactory had the number of the children of those foreign born been included and had the census figures embraced the whole state.

Most Rev. Bernard O'Reilly, D. D.

CHAPTER IX

BISHOP O'REILLY

THE second resident Bishop here was the Most Rev. Bernard O'Reilly, D.D. His episcopate is replete with interesting features, as it was coincident with the great tide of Irish immigration which flowed to these shores during and immediately after the years of the famine in Ireland. The consequent increase in population was accompanied with a proportionate increase in priests and churches which were multiplied with a rapidity indicative of the growth of the Church at this period. The Sisters of Mercy were introduced into the diocese and the foundation laid for the systematic training of children in parochial schools. An orphan asylum was established which is still continuing its beneficent ministrations, and from one end of the diocese to the other there were indications that Catholicity was soon to be an important factor in this section of New England. In addition to these great events of Bishop O'Reilly's administration, a special interest belongs to his name by reason of its association with a mysterious tragedy of the sea. The head of this diocese had gone to Ireland for the purpose of inviting priests and a teaching order of men to Providence; he had fulfilled his mission and embarked upon the *Pacific*, and, together with 185 other voyagers, he sank beneath the waters of the Atlantic.

Bernard O'Reilly was born in the County Longford, Ireland, in 1803, and came to America in 1825. He entered the Sulpician Seminary in Montreal, transferred to St. Mary's, Baltimore, and was ordained in New York, on October 13, 1831. He did heroic work in that city, assisting the sick and the dying in a widespread scourge of the cholera. Called to Rochester in 1842, he was assigned to St. Patrick's, the present Cathedral parish. In 1847, he was invited to Buffalo by Bishop Timon and became Vicar General. From this office he was chosen by the Holy Father to become the second Bishop of Hartford. No sooner had he received notice of his appointment than he began a "Journal." Its first entry under date of October 15, 1850, reads: "Spent the day in great anxiety as to accepting the appointment or refusing." The following entries indicate his procedure to be relieved of his anxiety.

"16. After offering the Holy Sacrifice of the Mass to obtain light and aid in the matter from God, I concluded to accept.

"18. I will, God helping, labor faithfully in this awful office. I have nothing at heart but God's glory in it."

While Bishop Tyler was in Baltimore at the Seventh Provincial Council and aware of his failing health, he requested the Bishops to petition the Holy See for a Coadjutor or to accept his resignation and appoint a successor. The Council decided upon the name of the Rev. Bernard O'Reilly, Vicar General of the Diocese of Buffalo. When the Bulls of his appointment arrived on August 9, 1850, Bishop Tyler had already gone to his reward. His successor was consecrated on the following November 10, in the Cathedral at Rochester by the Most Rev. John Timon, D.D.

Bishop O'Reilly had three very special interests in the work of fostering the faith in his diocese. He was solicitous to increase the number of the clergy, to multiply Catholic schools, and to establish upon a solid foundation an institution which would administer Christian charity to the orphans under his care. In regard to the education of the children he admonished his people to "watch with sleepless vigilance over those precious products which God has confided to you and which He will require at your hands."

The orphan asylum on Prairie avenue owes its foundation to Bishop O'Reilly. The caring for dependent children was a work than which he considered none more worthy of a people devoted to the service of God. "If any of these parentless little ones should be lost," said he, "through our parsimony or neglect, we cannot consider ourselves as guiltless before God; He will hold us to a rigid accountability for the loss of the souls that might have been saved for Him by our charitable interposition. Our Divine Saviour has imposed this as a duty on His people. He will exact its fulfilment and severely punish its omission. It is not a less great work to save to God those who are of us than to convert to Him those who are not; it is rather a prior duty, enforced by well-ordered charity. Let then, the united action of pastors and people save to religion the helpless orphans. God will not fail to aid in the performance of the duty He imposes; He invariably crowns with success the labors of the willing instruments of His mercy."

He was not long in Providence when he felt the need of priests and planned to supply it in a practical way. In 1852, he wrote: "A short time since, our affliction was very great, when from almost every section of the diocese the faithful asked for priests and we had none to give them." In September of the year preceding he had established St. Mary's Theological Seminary in his residence with eight theologians and two philosophers. For the first week after the opening he taught them himself. The Rev. Hugh Carmody, D.D. then became Superior. Dr. Carmody came to the country from All Hallows and Rome, where he had completed a brilliant course in Theology. He was distinguished among the clergy of his day as a scholar of remarkable attainments. While at the Cathedral, his time was divided between his parochial and professorial duties. Transferred to Woonsocket after years of teaching he became pastor of St. Charles and under Bishop McFarland was sent, first to Thompsonville and Windsor Locks, then to St. John's, New Haven, and later on to New Britain as the pastor of St. Mary's, where he died in 1883.

Under Dr. Carmody's direction, so successful did the seminary become that a pastoral letter was written for the Feast of the Annunciation, in 1852, in which it was referred to as "this good work, which is now in a most prosperous condition, and promises the most happy results to religion in the diocese. But a little time with the divine aid, and the instrumentality of the Seminary, and every section of this diocese will be supplied with its pastor to offer the most Holy Sacrifice, and administer the Sacraments, preach the truths of God, and extend His empire on earth.

"The Bishop is burdened with the solicitude of his diocese; he must provide pastors for the faithful, and ever be prepared to meet every contingency that may possibly diminish the number of his priests. He conceives it to be his duty, not only to provide the larger congregations with pastors, but to have seasonably afforded the consolations of religion to the smaller sections, and even where it is possible, to isolated families. All his anxieties are about his priests and people; for

God and for them he lives and labors, and is prepared to exhaust himself in promoting their spiritual interests and happiness." Before the issuance of this pastoral letter he had already procured, in 1851, eighteen additional priests for his jurisdiction.

The need of Catholic education for the preservation of the faith as well as for its propagation is no new policy of the Church in the United States. The public schools of the country a century ago left much to be desired in matter of tolerance for the beliefs of Catholics. Ridicule and misrepresentation were no strangers to the classrooms of New England as late as 1850; alive to the conditions of the time, Bishop O'Reilly exhorted his people to expend every energy and make sacrifices that they might secure the blessings of religious education for their children. In another pastoral written in January 1851, he stated: "The enemy, aware that the matured in faith and practical in religion are generally beyond the reach of his seduction, endeavors amidst us to sap the germ of faith in the rising generation, through the instrumentality of an uncatholic education. As effect succeeds to cause, so will it be in too many instances, with those precious deposits trained in uncatholic schools. They will lose the faith, the faith of God, for which their fathers perilled everything. Ordinary care, under influences more favorable, might, and doubtless would, save them to religion; but where all influences bear adversely on their faith, it is clear that great care and constant attention to their proper educational and religious training will alone save them to the faith. 'A young man according to his way, when he is old, will not depart from it.' Thus the Divine Spirit calls your attention to the early and proper training of your children. Be guided in a matter of such infinite importance by His counsel, that you may not have to answer before God for the loss of your children, I wish you to remember, that, as vitiated food would endanger their physical life, so uncatholic education perils what is more important, their moral and eternal life. Watch then over them, with the solicitude of Christian parents, fully impressed with the greatness of your responsibility in their regard, that they may grow up edifying members of the Church of God, and transmit to others, as your fathers did, the blessed inheritance of faith. Your faith, so firm and abiding, your zeal in the cause of God, induce to the belief that you will be generous and active in accomplishing this great purpose. You will not qualify, as a sacrifice too onerous, when considered in connection with your other obligations, the procuring for your offspring an education promotive of their best interests, but rather consider it a pleasing and indispensable duty. You are willing to subject yourselves to much privation, and refuse no toil that may provide them with food and raiment; and you will not be less zealous I trust, in providing them, under the guidance of your pastors, an education free from error in faith and morals, and promotive of their future well being. Were they, by the mysterious Providence of God, deprived of your parental protection, and thrown parentless on the world, they would still be amply provided by legal provision, with all things essential to physical subsistence and comfort, whilst no effort would be spared to deprive them of the faith inherited from you; evidence at once of the surpassing importance of their Christian education, and your obligation to provide for them. Educate them fully in the knowledge of their divine religion, train them early in the practice of all it enjoins, that they may comprehend its majesty and strength, and taste the consolation and sweetness consequent on this practical profession."

When reference is made to the conduct of Catholic schools and orphanages, the sisters most naturally come to mind. Bishop Tyler had been hoping and praying for their coming, and in the first year of his successor's administration they were to arrive.

In 1843, the Most Rev. Michael O'Connor of Pittsburgh requested the Irish Sisters of Mercy to send a missionary band to labor in his diocese. Mother Xavier Warde, was chosen for the mission. On Dec. 12, 1843, the Mercy Order was founded in the United States when Mother Xavier Warde and her six companions began their Mercy career in Pittsburgh.

Bishop O'Reilly had sought the advice of Bishop O'Connor, who gave such glowing tributes to the accomplishments of the Mercy Order in his diocese that Bishop O'Reilly requested that a few Sisters be given him to labor in this diocese.

Mother Xavier Warde, with four courageous souls, was chosen for the Providence Foundation. On March 12, 1851, in a small cottage on High Street, now Weybosset, the first Convent of Mercy in New England was opened. Then there began here under the divine rulings of Providence an undertaking in the midst of such difficulties, that only a courage of Faith and the love of God, could surmount. But it was an undertaking that was to perpetuate in New England the hallowed traditions of the Institute of Mercy, and fulfill the heart's desire of Bishop O'Reilly that "these nuns brought in here may by their presence cause religion to be placed in a more honored position."

In the summer of 1851, he purchased the Stead Estate on the corner of Broad and Claverick streets for a convent. The following September, St. Xavier's Academy was opened as both a boarding and day school. Later the boarding school was transferred to Bayview. A frame building on a lot adjoining the estate was fitted up for an orphans' home. In 1862, it was transferred to St. Aloysius Home on Prairie avenue. Classes were formed in the basement of the Cathedral, the "Old Church." Here was the origin of the Cathedral School now known as Tyler School. Later Bishop McFarland opened schools on Lime street and on South street which merged, in 1890, into what is now the Tyler School. It was an appreciative act of Bishop Harkins to perpetuate in the Tyler School the memory of the Bishop who spent himself that Catholic training in this State might come into being.

The forerunners of the A.P.A. and the K.K.K. were disturbing the peace, political and religious, of America, all across the second quarter of the last century. Three designations were applied to the radical groups which had declared war to the death upon the Catholic Church. First came the American party, then the Native American and the Know-Nothing. The last of these associations took its name from the expedient for keeping an oath of secrecy and the usual reply to all questions, "I don't know." The stock in trade of these three blots on the country's good name was the stuff that mobs are made of. Their genesis may be discovered in the survival of the spirit of bigotry coming down from Colonial days and a contributing cause may be discovered in immigration records of 1830 when consignments of disgruntled refugees landed upon these hospitable shores. Expelled from their own countries for promoting secret societies which threatened their governments, they proceeded to establish their associations on this side of the Atlantic and the Catholic Church was to bear the brunt of their attacks. The "foreign potentate" cry began to be heard in the land in the thirties. Mt. St. Benedict was burned and churches from New Hampshire to Pennsylvania suffered the same fate.

In a pastoral letter of a Provincial Council of Baltimore, held in 1843, addressed to the Catholics of the country, the advice was given to resist the movements of bigotry by patience, prayer, and presentation of the truth. "To you," it stated, "we trust for the practical refutation of all those atrocious calumnies which deluded men, severally, or in odious combinations, constantly circulate by every possible means against our holy religion. Your strict integrity in the daily concerns of life, your fidelity in the fulfilment of all engagements, your peaceful demeanor, your obedience to the laws, your respect for the public functionaries, your unaffected charity in the many occasions which the miseries and sufferings of our fellow-men present; in fine, your sincere virtue will confound those vain men whose ingenuity and industry are exerted to cast suspicion on our principles, and evoke against us all the worst passions of human nature."

Anarchists began to arrive here about 1852. The Carbonari soon had their branches and the opportunity for asserting themselves came with the visit of a Papal Nuncio, Archbishop Bedini. Named Nuncio to Brazil he had been commissioned by Pope Pius IX, to visit the United States and bear to President Pierce and his Cabinet the expression of the Holy Father's regard for the nation and its Chief Executive. Pope Pius IX loved America and foresaw the glory yet to be achieved by its Catholic body in the interests of religion. He sent a stone to be placed in the Washington Monument as a tribute to the nation and its first President, which was rolled into the Potomac. Archbishop Bedini might have suffered the same fate. He was vilified, calumniated, and an attack was made upon his life in Cincinnati. He heard everywhere that "America is for Americans," and "Catholics are traitors to the Government." The Know-Nothings sprang into the breach; the enemy was everyone who did not know their passwords. A civil war was in the making and a conflict was under way, spurred on by the worst features of political and religious bias.

Local societies for the perpetuation of bigotry became amalgamated into a national organization in 1852 under the title of the "National Council of the United States of North America." It had a ritual and an oath. In Article II of the former, its purpose was declared to be ". . . to resist the insidious policy of the Church of Rome and all other foreign influence against our republican institutions in all lawful ways; to place in all offices of honor, trust or profit in the gift of the people or by appointment none but native American Protestant citizens." Admission into this "Supreme Order of the Star Spangled Banner" required the taking of an oath which contained among its patriotic asseverations, the clause "That you will not vote, nor give your influence for any man for any office in the gift of the people, unless he be an American born citizen in favor of Americans ruling America, nor if he be a Roman Catholic." In 1856 the party felt strong enough to nominate Millard Fillmore for President. Strange to say he received only eight electoral votes and these were from Maryland. There were 75 Know-Nothings in Congress at the time and Horace Greely wrote that they "actually believed in that swindle." A long catalogue of outrages upon Catholics might be cited from the tarring and feathering of Father Bapst in Ellsworth, Maine, to the attack on the Louisville Cathedral. Archbishop Spalding wrote to Archbishop Kenrick: "We have just passed through a reign of terror surpassed only by the Philadelphia riots. Nearly 100 poor Irish have been butchered or burned and some 20 houses have been consumed in the flames. The city authorities, all Know-Nothings looked calmly on and they are now endeavoring to lay the blame on the Catholics." The Know-Nothings were not the American people; they were a depraved section of the native population, and as little represented the population as did the mobs which were incited to murder and arson by the anti-Catholic propaganda so generously circulated in the first decade of the second half of the last century.

The year 1854 had been a year of Jubilee. It afforded the occasion for another Pastoral from Bishop O'Reilly in which the open hostility to the Church that was then rampant throughout the land, was treated in this wise: "The Church of the living God, as is usual where prejudice gets the better of reason, and passion alone is privileged to rule, is now visited with the most gross misrepresentation; doctrines which it abhors, and practices which it is occupied in repressing, are unblushingly attributed to it; its priests, occupied in the duties of their sacred calling and offering offense to none, are assailed with the lowest and grossest reviling, whilst its best and most devoted members are ungenerously pursued with calumny and hatred that know no bounds. Divine charity, so essential to the peace and happiness of men, and so strongly and frequently enforced by God, is, to a great extent, ignored and apparently eradicated from the hearts of great numbers. This amiable virtue will, doubtless, survive the shock it is receiving, and yet comfort those who are systematically opposed to it."

In 1855, a mob threatened to destroy the convent of the Sisters of Mercy, but they desisted from the attempt when the Bishop faced them and declared: "The Sisters are in their home: they shall not leave it even for an hour. I shall protect them while I have life, and if needs be, register their safety with my blood." His firmness combined with the presence at the scene of a goodly number of his loyal Catholics, prevailed upon the Know-Nothing crowd, with whom discretion was soon the better part of valor.

In the session of the General Assembly for 1855, acts and resolutions indicative of the animus of bigotry were introduced with regularity. One resolution required twenty-one years of residence for a foreigner to become a voter. Another included appropriations for military companies of Know-Nothings; School Commissioners were empowered to visit nunneries, and encouragement was given to the vindictive hostility which made itself manifest by repeated breaking of convent windows, by mysterious shoutings around their little cloister at night; and by open antagonism whenever the Sisters appeared on the streets. This series of insults toward the Sisters and their convent from the first week of their arrival in Providence culminated in the threatened attack on the convent on Broad street in the spring of 1855. The convent was defended by two thousand friends of the Sisters headed by Bishop O'Reilly who requested the

Mayor to read the Riot Act. This outburst of bigotry was not repeated, for the perpetrators of the deed were valiantly opposed by staunch, Catholic citizens of different nationalities who proclaimed that they would resist unto death any attack on the religious.

Miss Rebecca Newell, a convert, had joined the community at Broad street. The story became current that she was confined there against her will. The calumny was answered by inviting her friends or any one interested to come and see. The Mayor and Ex-Governor Anthony, editor of the *Journal,* called. In his paper he announced the result of his visit. She was a fanatic but free. A handbill circulated on March 21, summoned all loyal Americans to the neighborhood of the convent on the following evening. Bishop O'Reilly asked protection from the authorities. They promised to be there. Lest they should forget, he summoned his friends and an army responded to his call. Providence was spared the disgrace that came to Charlestown through the anti-Catholic mob which had burned Mt. St. Benedict twenty years before.

Bishop O'Reilly's visitations to his diocese were frequent and laborious. He expended his exertions in the erection of schools, orphanages and churches. He found occasion to visit Europe twice to procure priests and teachers; he defended the faith in writings and in sermons; he vindicated the soldier's rights to liberty of conscience in the case of a private named Duggan and procured a court decree to the effect that a man in the service of the United States could attend no church or any church he pleased, according to his choice. For months, over the title of "Roger Williams," he carried on a controversy concerning this point until the army officers were compelled by the force of his logic to look at the matter in the light in which it was proposed by the Bishop.

The population of Rhode Island was increasing at such a rate that the need of more priests was imperative and he went to Ireland seeking aid. He hoped also to secure a community of Christian Brothers, and had partially succeeded in his purpose, visited and bade farewell to his parents and embarked on the *Pacific* on January 23, 1856. When the vessel did not arrive, his people were hoping against hope that he had not been a passenger. When it became certain that the Bishop had found his grave in the Atlantic ocean, a Pontifical Mass of Requiem was celebrated in the Cathedral on June 17, by Bishop Fitzpatrick of Boston. The Most Rev. John Hughes, Archbishop of New York delivered a eulogy from the text "Blessed are the dead who die in the Lord."

When Bishop O'Reilly came, Rhode Island had seven churches and seven priests. Five years later there were nineteen churches, sixteen priests, six parochial schools and an orphan asylum. In Providence, St. Joseph's was established in 1851, and St. Mary's in 1852. The Immaculate Conception was made in 1857. In the Pawtuxet Valley Crompton became a parish in 1852, with Phenix as its mission. Harrisville dates from 1854, St. Philip's, Greenville from 1855; Warren, Bristol, East Greenwich, became well organized parishes, and in Woonsocket, Newport, Pawtucket and Providence the growth of the Church was reflected in the development of the parishes and the erection of churches of a far more substantial type than had been found here in the preparochial days.

CHAPTER X

BISHOP McFARLAND

FOR two years after the death of Bishop O'Reilly, the Very Rev. William O'Reilly was administrator of the Diocese. The next Bishop was to be chosen from the clergy of New York and one of the best known priests in the northern part of the state was selected. He had been pastor of St. John's Church in Utica since 1851 where he had endeared himself to the people by his zeal for their spiritual and temporal welfare.

Francis Patrick McFarland was born at Franklin, Pennsylvania, April 16, 1819. He studied at Mt. St. Mary's, Emmitsburg, Md., and was ordained in St. Patrick's Cathedral, New York. After teaching for a year at Fordham College, he was made pastor of Watertown. On March 1, 1851, he was sent to preside over the parish of Utica. Appointed Vicar-Apostolic of Florida, June 9, 1857, he declined the honor, and was made Bishop of Hartford in March, 1858. The same labors that taxed the energies of his predecessor confronted him: namely, the building of churches and schools, the securing of priests and religious women. The devoted prelate visited every part of his extensive diocese, preaching, lecturing, and examining every child whom he admitted to Confirmation. He went to Rome in 1869, to attend the Vatican Council. While there, he asked to be granted a coadjutor, but the division of the Diocese was decided upon by the Holy See. He retained his title of Bishop of Hartford, and went to reside in his episcopal city in February, 1872.

The consecration of Bishop McFarland took place in

St. Patrick's Church, Providence, March 14, 1858. Most Rev. John Hughes, Archbishop of New York, was the consecrating prelate. The co-consecrators were Bishops Timon of Buffalo and Fitzpatrick of Boston. Bishop McCloskey of Albany, later Cardinal McCloskey, delivered the sermon.

Bishop McFarland, came to the See of Hartford when the Know-Nothing movement was on the wane. The outbreaks were sporadic in the later fifties. War and rumors of war were in the air and the subject of preservation of the Union drove petty disputes from the popular mind.

When the A.P.A. was at the peak of its noise, Bishop Gunn of Natchez described it as "invincible in peace, and invisible in war." Fort Sumter was attacked and the Know-Nothing movement receded into the past tense. Bishop O'Reilly's successor was to continue his administration across the period of a war of a different stripe, where the blood of Catholics was to flow as freely as that of their non-Catholic brethren.

In the hierarchy, the great Archbishop of New York soon became a commanding figure and his relations with President Lincoln were of such value to the Union that he was sent on a mission to Europe as an unofficial representative of the Government. He dissuaded Napoleon III of France from recognizing the Confederacy and created much sympathy for the side of the Union. His loyalty to the country before, during and after his mission, brought a letter of warm appreciation from Lincoln. Bishop McFarland was closely associated with Archbishop Hughes as he had received the Sacrament of Holy Orders from his hands and been a priest of his archdiocese. At the outbreak of hostilities between the

Most Rev. Francis P. McFarland, D. D.

North and South, he promulgated a prudent pastoral letter to his clergy directing them to exhort all their people to unite in fervent prayer for the preservation of the Union and peace of the country. He advised works of mortification and reception of the Sacraments. "If we turn to God with our whole hearts," he wrote, "in humility and confidence, we may hope that He will turn from His fierce anger and deliver us from the evils that threaten us." It was an echo of the policy enunciated by the New York prelate. Rev. Thomas Quinn was sent by the Bishop as the chaplain to the First Rhode Island Regiment and accompanied it on its campaigns under General Burnside until the time of the Battle of Bull Run.

Rhode Island Catholics nobly did their part and their record raised them in the esteem of their fellow-citizens. The nuns of the battlefield impressed the whole country by their fortitude, unselfish service and devotion to the sick and wounded; a tardy recognition was given them by the national government, when a monument was erected in Washington to their memory and in honor of the members of the various congregations of sisters who gave their services as nurses on battlefields, in hospitals and floating hospitals during the Civil War. The Ladies Auxiliary of the Ancient Order of Hibernians sponsored the project which encountered strong opposition in the House of Representatives. The Congressman from this State, the Hon. Ambrose Kennedy succeeded in persuading the members to grant the required permission and the monument now proclaims in the words of Cardinal Gibbons, "the courage, and devotion of those noble women, who moved like angels of mercy amid distressing scenes of carnage and death, superior to victory or defeat, to the rights or the wrong of the dread hour, thoughtful only of common humanity and of the image of our Redeemer Jesus, stamped indelibly on every broken and palpitating frame."

Despite the war the population of Rhode Island was growing by leaps and bounds. The increase in the Catholic body brought a corresponding increase in the number of churches. In Providence, the Immaculate Conception, and St. Michael's were in their beginnings and in other places new churches were replacing the old. Outside the Episcopal City, in every part of the diocese, new churches were being erected and new parishes established. St. Mary's on Broadway and the School in Newport were the most ambitious achievements in the line of building that had been attempted and their successful completion afforded the visible evidence of the strength of the Church in the period. The Orphan Asylum was the most popular of the charities and an annual fair for its benefit enabled the Bishop to erect St. Aloysius Asylum, on Prairie avenue. A new Cathedral was needed. Bishop Tyler's building left much to be desired, and the parish had far outgrown its meagre capacities. Purchase of land on every side of the original structure was made, in view of the future edifice and although it remained for his successor to erect the edifice and raise the funds, a suitable site at least had been procured by Bishop McFarland, in the additions he made to the purchases of Father Corry, Bishop Tyler and Bishop O'Reilly. Bishop Hendricken supplemented these purchases before he began the work.

Rhode Island and Connecticut comprised a diocesan jurisdiction of such extent that its visitation became more and more arduous as the Catholic body increased and the parishes were multiplied. The end of the war brought a period, first of prosperity and then of panic. As a manufacturing center, the state was progressing rapidly. The mills were furnishing steady employment to thousands, and industrial plants succeeded one another in their establishment in every city of the state. The conditions indicated that Rhode Island was ready to be made into a separate Diocese, with Connecticut as the Diocese of Hartford. To Providence, there was to be added the south eastern portion of Massachusetts, or the counties now embraced in the Fall River Diocese.

In 1870, within a quarter of a century from its foundation, the Hartford Diocese had 100 churches, 64 chapels, 95 priests and 200,000 souls. At the beginning of the year 1872, the Diocese was divided and Providence made a separate See. Bishop McFarland left Providence, taking with him several priests, a number of Sisters of Mercy and members of other Orders and went to Connecticut to reside.

On Sunday, February 25, 1872, while he was celebrating Mass at Providence, at the end of the Gospel, he ascended the pulpit and announced his approaching departure in most affecting terms. After giving the history of the divison, and assuring the people that it was official, and not personal ties or those of affection that were to be severed, he said: "I thought then and still think that this is for your interest, as you will have a younger and more zealous Bishop to labor among you. The new Diocese will be an ample one — indeed, more so than the present one when first created. Many of you remember well when Bishop Tyler came, and know the rapid progress Catholicity has made here since: the eight thousand Catholics have become two hundred thousand with a hundred churches and one hundred and eleven priests. The new Diocese will embrace one hundred and ten thousand Catholics and at least fifty-four priests." Within two months, Bishop Hendricken was to assume the burden of the Episcopate which he was to bear for the next fourteen years.

Bishop McFarland took up his residence in Hartford. There he was confronted with the task of providing a convent for the Sisters of Mercy, a Cathedral and Episcopal Residence; these projects were well under way before he was called to his reward. The convent first claimed his attention, and when the Sisters expressed their willingness to wait, he told them, "the church will be built without the least fear, but I must and will build a home for my poor scattered Sisters, who have been left homeless since the division of the Diocese. I have ever found them faithful, hard working, and devoted heart and soul to the elevation of our children in every part of the Diocese blessed with their presence."

Coming from Utica to Providence for his consecration, the *Journal* under date of March 14, 1858, extended to him an editorial welcome and offered its appraisal as follows: "Bishop McFarland is an American, a native of Franklin, Pa., and quite a young man, not much beyond the canonical years. He is a gentleman of good presence and bears the impress of that intelligence and cultivation for which he is distinguished in the Church that has now conferred upon him its selectest honors. We are assured by a Catholic gentleman — than whom none is more competent to judge — that his scholarship is of a high order, surpassed only by his zeal and devotion to which he has now renewedly and solemnly consecrated his life."

It was an accurate characterization. His zeal and devotion in a difficult field at a difficult time entailed labors that seriously impaired his health. In his second year in Hartford he was told by his physician that a complete rest and change of scene were imperative if he wished to prolong his life. He went to South Carolina and then to Virginia, and there he realized his end was near. He preferred to die at home and came back to Hartford in the very shadow of death. With the words, "the Lord is the portion of my inheritance and of my cup," upon his lips, he calmly expired on the evening of October 12, 1874, in the fifty-fifth year of his age. The Pontifical Mass of Requiem was celebrated by the Most Rev. John Loughlin, D.D., Bishop of Brooklyn, N.Y.

Bishop Hendricken delivered his eulogy and paid a well deserved tribute to his predecessor in Providence. "Every good gift," he said, "that comes to us is from God. The gifts of wisdom and fortitude were the gifts that shone resplendent in Bishop McFarland. He was born in evil days, when to be pious in the eyes of the world, it was only necessary to be decently vicious. He was early marked out for the episcopate. The inconveniences and burdens that he bore for the scattered flock over which he ruled showed his great and wise zeal. In this large diocese his success and the durable works which survive him, prove he had wise zeal in perfection. Under his fostering care churches have sprung up, convents and schools have multiplied.

"We ask for the cause of his success and we find it in his method of labor. The sublime virtues of your lamented Bishop will be remembered when the most ancient lineages will be forgotten. In his relations with men he was kind, affable and condescending. To his own merits he was apparently unconscious. He was no dumb pastor, but hastened everywhere to preach the Gospel. His hearers were chiefly the poor, but now and then the learned came to hear him and were charmed by the plainness but force of his arguments. He was consulted by the priests of his own diocese and by priests and Bishops of other dioceses. He was a man of extraordinary piety. I have known him from the morning of his consecration, and could not detect in him a venial fault; and here, I said, is a Bishop on whom rests in fullest amplitude, the seven-fold gifts of the Holy Spirit. The poorest member of his flock could approach him without hesitation and would receive the kindest treatment. He was a learned scholar in the best sense of that term; he was a most profound theologian. The doctrine of the Immaculate Conception, when decreed by the Holy Pontiff as the belief of the Church, he found no difficulty in receiving. As readily did he give his adhesion to the doctrine of the Infallibility of the Holy Father, when speaking *ex-cathedra* as the Head of the Church. As a citizen, he was a valuable one to this city and state and to Rhode Island when he resided there. During the late war, he was not wanting in patriotism and in a proper method of showing it. In regard to the school question, his position was unequivocally declared and well understood."

During Bishop McFarland's Episcopate, in June, 1866, there was enacted by the General Assembly of Connecticut an "Act Concerning Communities and Corporations" which, with the necessary changes as to State, was passed by the Rhode Island Legislature in 1872, when the See of Providence was created. The legal enactments for the incorporation of Churches read:

An Act to incorporate the Bishop and Vicar General of the Diocese of Hartford, together with the Pastor and two Laymen of any Roman Catholic Church or Congregation in the State of Rhode Island. It is enacted as follows:

Section 1. That the Bishop and Vicar General of the Diocese of Hartford, together with the Pastor and two laymen of any Roman Catholic Church or Congregation in the State of Rhode Island, upon complying with the requirements of this law, shall be, and are, hereby constituted a body corporate under such name or title as they may adopt, as provided in the fifth section of this act, with power to sue and be sued, to purchase, hold, and convey real and personal property, and to enjoy all other rights and franchises incident to bodies corporate in the State of Rhode Island.

Section 2. The Bishop, Vicar General and Pastor of such congregation shall be members, *ex-officio*, of such body corporate, and upon their death, resignation, removal or preferment, their successors in office shall become such members instead. The two lay members shall be selected annually from the lay members of the congregation by the *ex-officio* members of the corporation.

Section 3. Such body corporate shall have power to receive and hold by gift, grant or purchase, all property, real or personal, that may be conveyed thereto, for the purpose of maintaining religious worship according to the doctrine, discipline and ritual of the Roman Catholic Church, and for the support of the educational or charitable institutions of that church; *provided,* that no one corporated congregation shall, at any time, possess an amount of property, excepting church and buildings, parsonages, school-houses, asylums and cemeteries, the annual income from which shall exceed three thousand dollars.

Section 4. Such body corporate shall at all times be subject to the general laws and discipline of the Roman Catholic Church, shall receive and enjoy its franchises as a body politic, solely for the purposes mentioned in the third section of this act; and upon the violation and surrender of its charter, its property, real and personal, shall vest in the Bishop of the Diocese of Hartford and his successors, in trust for such congregations, and for the uses and purposes above named.

Section 5. Such body corporate shall organize by the appointment of the lay members before-mentioned, and upon filing in the office of the Secretary of State a certificate signed by the several corporators, stating that they have so organized and have adopted this law as their charter and will be concluded and bound thereby, and stating also the corporate name or title by which they and their successors shall be known and distinguished, by virtue of this act; shall have all the rights and privileges, and shall be subject to all the duties and liabilities provided in this act, and in the act entitled, "Provisions respecting Corporations in General," chapter 125 of the Revised Statutes, and in the acts in amendment of and in addition thereto.

Section 6. Three members of this corporation, of which one shall be a layman, shall constitute a quorum for the transaction of business.

Section 7. This act shall be subject to all future acts in addition to, in amendment or in repeal of the same.

The By-Laws are as follows:

I. It is hereby decreed that the corporate powers of this Church shall be exercised, in all things, in conformity with the Principles and General Discipline of the Roman Catholic Church existing in the United States of

America, and in conformity with the disciplinary statutes of the Diocese of Providence.

II. The church is always bound to receive as pastor thereof, and as one of its trustees, such Priest as the Right Rev. Bishop of the Diocese, or the Administrator thereof may, from time to time, appoint; and whenever any pastor thereof shall be removed by the Right Rev. Bishop or the Administrator of the Diocese, such Pastor shall cease to be a trustee of this church, and shall no longer be recognized as Pastor.

III. The officers of this church shall be a President, Treasurer and Secretary; the Right Rev. Bishop shall be, *ex-officio* President of the board of trustees; the Treasurer and Secretary shall be elected annually, and each shall continue in office until a successor be elected.

IV. At any regular meeting of the board, a majority of the trustees, one of them being a layman, shall constitute a quorum for the transaction of business; but in all matters relating to the sale or mortgage of the property of the church, or to the incurring of any indebtedness on the part of the church exceeding the sum of Five Hundred Dollars, the acts of such a quorum, in order to be valid, must be confirmed by the written approbation of the Bishop, or of the Administrator of the Diocese.

V. Regular meetings shall be held at such times as the Board may direct. Special meetings may be called at any time by the Bishop, Vicar General, or Pastor.

VI. The Treasurer shall keep regular accounts of all the receipts and disbursements of the church, which accounts shall, at all times, be opened to the inspection of any of the Trustees. The accounts of the Treasurer shall be examined by two members of the Board, at least once a year, and on the first day of January, in each year, a synopsis of such accounts, together with a statement of the assets and liabilities of the church, shall be prepared and printed, or written for the information of the congregation, and laid before them. A copy thereof shall be delivered to the Right Reverend Bishop.

VII. The Pastor shall have the custody of the books and papers, and corporate seal of the church. The Secretary shall keep the minutes of the Board, and notify the members of meetings general and special.

VIII. No member or members of this Board shall have any power, or authority to sign any note, or bond, or any other evidence of debt, or to contract any debt, or liability on the part of this corporation, except in pursuance of a special resolution of the Board of trustees for that purpose, entered on its Minutes and signed by, at least, three trustees; and in conformity with the fourth Article of these By-Laws.

IX. No lay person can be elected a member of the Board of Trustees, who is not a pew-holder in the church, and who is not, at least a yearly communicant.

X. These By-Laws cannot be repealed, changed or modified, nor any additional By-Laws adopted, unless by the unanimous vote of all the members of the Board. Any proposed change must be presented in writing and entered on the Minutes, the vote thereon shall not be taken until the next subsequent meeting of the Board.

In the January session of the General Assembly, in 1872, in amendment of an act entitled "An act to incorporate the Bishop and Vicar General of the Diocese of Hartford together with the Pastor and two laymen of any Roman Catholic Church or Congregation in the State of Rhode Island," was passed:

Section 1. Wherever the word Hartford in the act to which this is an amendment occurs, the same shall be stricken out and the word Providence is inserted in said act instead thereof.

Section 2. The several corporations created under and by virtue of the act to which this is an amendment shall continue to be corporations, and the Bishop and Vicar General of the Diocese of Hartford may release and assign their respective interests in the said continued corporations, and to their corporate property to the Bishop and Vicar General of the Diocese of Providence respectively, and thereupon the said Bishop and Vicar General of the Diocese of Providence by virtue of their offices shall be subrogated to all the rights in said corporations and corporate property which the Bishop and Vicar General of the Diocese of Hartford now respectively have to the same by virtue of their offices.

CHAPTER XI

BISHOP HENDRICKEN

FULLY aware of the impossibility of finding native vocations to meet the needs of his rapidly increasing flock, Bishop O'Reilly went to Ireland in 1852, to enlist the aid of All Hallows College and Maynooth in supplying him with an adequate number of priests. Among the young men who offered themselves to the Bishop of Hartford was Thomas F. Hendricken. He was ordained in Ireland by Bishop O'Reilly in 1853, came to Providence, and was assigned first to St. Joseph's and then to the Cathedral. His next scene of labor was in Winsted, and in 1855, he was named pastor in Waterbury. While there, he erected the church which was completed in 1857, and dedicated to the Blessed Virgin under the title of her Immaculate Conception. The parish had formerly been known as St. Patick's. The dogma of the Immaculate Conception had been defined by Pope Pius IX, in 1854, and the title was given to many churches then in process of erection. When Bishop Hendricken was called to be the first Bishop of Providence, he left behind in Waterbury a church, convent, rectory, school and cemetery which made his parish one of the best organized in New England. He was hailed in this city as "a priest who had done wonders, who could raise large sums of money, organize thoroughly his parish and administer both the temporal and spiritual affairs with great success."

Bishop Hendricken chose for his first Vicar-General the pastor and founder of St. Lawrence's Church, New

Bedford, the Rev. Lawrence S. McMahon. He had been a priest of the Archdiocese, then the Diocese of Boston, had seen service in the Civil War, as a chaplain, and returned to Boston at the point of death, after his heroic efforts in behalf of the soldiers in that great conflict. In the minds of officers and men he compiled a war record that would be difficult to parallel in the life of an army chaplain anywhere or at any time. When the Diocese of Hartford was divided, Bristol County in Massachusetts was included in the jurisdiction of Providence. Father McMahon was thereby territorially qualified, as well as otherwise, to become the Vicar-General. On August 10, 1879, he was consecrated the fifth Bishop of Hartford. On the same day the Very Reverend Michael McCabe, pastor of St. Charles', Woonsocket, was named his successor in which office he continued until his death in 1893.

The Most Reverend Thomas F. Hendricken was consecrated on April 28, 1872, by Cardinal McCloskey of New York. In six years he had established thirteen new parishes and erected the present Episcopal Residence on Fenner street. The Cathedral, though only forty years built, when destroyed, was not a substantial edifice. The farewell services in the "Old Church," the original Catholic church in Providence, were held on Sunday, May 5, 1878. A new pro-Cathedral had been erected, at a cost of $30,000, and this with the Episcopal Residence, costing $40,000, was all paid for. Perhaps the leading feature of his earliest undertakings was to plan the present splendid Cathedral of Providence and to provide the means of erecting it. The Bishop had set his heart on the work, and with unflinching courage he entered on the undertaking. He began by obtaining small collections from the people, visiting every parish in the Diocese in turn, and finally succeeded in imparting to others the enthusiasm he himself had felt, with the result of securing the hearty cooperation of every Catholic, and of many Protestant friends.

The Collections which amounted to nearly $50,000 a year, enabled him to carry on his great work, as he had intended, paying for it as he progressed. As the old church lot was too small, he first purchased a lot of suitable size, for which he paid $36,000. On Thanksgiving Day, 1878, the cornerstone of the new Cathedral of SS. Peter and Paul was laid, with imposing ceremonies and religious devotion. His ardor increased with time and with the development of the herculean task. As it approached a cost of $500,000 he still felt more than encouraged, especially as all was nearly accomplished, and every cent was paid. Bishop Hendricken died on Friday, June 11, 1886. His great life-work and an impressive monument to his labors is the Cathedral, one of the finest in the country. Within two weeks of the date upon which he hoped to see it consecrated he died at Fenner street. He had administered Confirmation at the Church of the Holy Name on May 24, which was his last official visitation to a parish under his jurisdiction.

The laying of the cornerstone of the Cathedral was a ceremony of impressive grandeur and joy as it was reported by the press. It was described as the chief event in the history of the Diocese. P. C. Keely of Brooklyn, the most famous Church architect of his day, and one who would be counted as great in any day, planned the building and it may be considered his masterpiece. Archbishop Williams, four Bishops, fifty priests and ten thousand of the laity were in attendance and listened to the sermon on "The Church," delivered by one of the most talented of America's many convert priests, the Passionist, Father Fidelis, the Reverend James Kent Stone, whose "Invitation Heeded," led a multitude of others to follow him into the Church. As a Protestant educator, he had been President of a College in the State of Ohio, and his conversion was considered to be like that of Cardinal Newman during the Oxford Movement in England. Father Fidelis died but a few years ago in San Mateo, California. A compilation of his Life and Letters was begun by George Walter Smith of Philadelphia and completed by Mrs. Smith and published. The book is one of the classics of American religious literature.

While engaged in its erection the Bishop was expending his best energies in multiplied efforts to supply the Diocese with priests, churches, institutions and religious orders. The Jesuits came and received charge of St. Joseph's parish. The Religious of the Sacred Heart established their home at Elmhurst, the Ursulines were introduced in St. Mary's parish. The Sisters of Mercy opened a branch at Fall River, and the number of their convents was multiplied with their schools and institutions.

Especially dear to his heart was the Orphan Asylum now located on Prairie avenue. St. Aloysius is our oldest institutional Catholic charity. Bishop O'Reilly felt that religion pure and undefiled before God and man, included the care of the orphan, and one of his first projects as Bishop was to procure a small house on Claverick street for the purpose and place the Sisters of Mercy in charge. Here was begun the Christ-like undertaking of affording care and shelter for the homeless and help to those who for one reason or another were deprived of their natural

Most Rev. Thomas F. Hendricken, D. D.

protectors. For four years the work was carried on in cramped quarters, and in 1856 the right wing of the Convent of the Sisters of Mercy was given over to the orphans. Nine years later another addition was made of a new wing, and the two structures were connected by a long corridor which served as playroom for the children.

As far back as the days of Bishop McFarland, in 1860, a beginning was made on the structure on Prairie avenue that was to be the future home of the St. Aloysius Orphan Asylum. Half the building was finished and was put into immediate use, the opening taking place on May 20, 1862. Bishop Hendricken was intensely interested in the upbuilding of this particular diocesan charity, and during the period of his administration extensive improvements and additions were made and more land was acquired for the home. One of the chief means of support for the Asylum was the Orphans' Fair, and it aroused each year about Christmas time, a rare enthusiasm and brought generous support to this worthy cause.

Bishop Hendricken's association with the future Diocese of Fall River is especially notable. It was in his time that many of the parishes, schools and institutions came into being and the original parish of the Assumption of the Blessed Virgin Mary, presided over then by the Rev. Edward Murphy, became a prolific mother of churches in a city that was later to become an Episcopal See. Bishop Fenwick had found twenty Catholics in Fall River in 1828. Nine years later a little church was built, and in 1840, Father Murphy came to remain until his death in 1887. His church was under the patronage of St. John the Baptist. The pastor lived in the sacristy. When the Bishop came from Boston for Confirmation he found a class of forty-seven. The Sunday School had three hundred children and the congregation exceeded one thousand. In a few years more the need of a new church was apparent and Father Murphy began the task of erecting St. Mary's which was dedicated to the Blessed Virgin under the title of her glorious Assumption, in December 1855. Five years had elapsed in the building of the edifice which was to be the Cathedral church of the Diocese in another half a century.

As soon as Bishop Hendricken received Fall River into his jurisdiction, he began the establishment of parishes. The first in order of time was the Sacred Heart, with the Rev. Francis Quinn as its founder. In 1874, the Rev. Mathias McCabe began his long pastorate. The Globe and Bowenville next received his attention. St. Patrick's was created in 1873 with the Rev. John Kelly in charge. In 1885, the Rev. Thomas Grace succeeded, who died here in Providence as the pastor of St. Mary's. Father Michael Cooke followed Father Grace in 1890.

St. Joseph's was formed on the same day as St. Patrick's. The Rev. William Bric prepared the way for the splendid property developed by his successors. The Rev. Andrew Brady followed, and within a few months of the date of the dedication of the church on May 30, 1885, was called to his reward. The Rev. Bernard Boylan was the next pastor, appointed in this same year. The Rev. Louis Deady was the organizer of St. Louis, begun in May, 1885. He remained until 1896, and in eleven years saw the building of a church, rectory, and Holy Name Institute. Rev. James Fogarty came after Father Deady in 1896. SS. Peter and Paul's was formed in April, 1882 with the Rev. Patrick Doyle assigned to the locality. Rev. Bernard McCahill continued the completion of the church upon his appointment in 1893.

The Immaculate Conception Church was located in the Flint in 1882. Rev. Owen Kiernan saw the cornerstone laid in 1883, and five months later, the dedication, on the same day upon which the Church of the Sacred Heart was dedicated.

For the French speaking residents of Fall River, St. Ann's had been set apart from St. Mary's in 1869, and the Rev. M. de Montaubricq built a church in 1870. He returned to France in 1879, when the Rev. Thomas Briscoe came to remain until 1887. In this year, the Dominicans arrived and Priests of this Order, first from France and later from Canada have been in charge ever since. The spacious, magnificent edifice was planned by the noted Canadian architect, Napoleon Bourassa. The present St. Ann's property facing South Park is one of the most striking tributes to the devotion of the French speaking Catholics to their religion to be seen in all America.

Notre Dame de Lourdes parish dates from 1874. It was erected in a part of the city which became densely populated with French Canadians. The first pastor was Rev. J. B. Bedard, under whose supervision a church was built and blessed in 1875. A school was opened in 1876 and the next year the Sisters of Jesus-Marie came from Sillery, Quebec. Father Bedard had pronounced views on the subjects of patriotism and nationality, and on faith and language. He considered his mission in life to have been the keeping alive in the hearts of his people a co-ordinated love of faith and fatherland. He was aggressively nationalistic. His death was tragic and sudden in 1884. Bishop Hendricken sent the Revs. P. S. McGee and Owen Clarke successively to the place, who were soon replaced by Father Ferron — a Canadian of

English ancestry. The parishioners did not give a cordial welcome to any one of the three and the parish in "The Flint" attracted widespread attention even as far away as Canada in the years from 1884 to 1886. It was put under interdict by the Bishop, and the interdict was removed in the latter year. The Rev. J. M. Laflamme was then installed to remain for two years when he resigned and was succeeded by the Rev. J. A. Prevost, destined to see one of the most elaborate and well appointed parish units in the country grow up around him. He died with the title of Monsignor, an honor conferred on him by the Holy See, in recognition of his labors for the French Canadians in the city of Fall River.

St. Matthew's was made in 1886, with Rev. J. A. Payan, pastor. He began the building of a basement. In 1888, the Rev. L. A. Casgrain turned his attention to the superstructure which was completed and dedicated under the Rev. J. G. Lavalle on September 20, 1896.

The development of parishes for the Portuguese, Italians and Poles came later, chiefly during the administration of Bishop Harkins, and after the division, under Bishops Stang, Feehan and Cassidy.

In New Bedford, the Church of St. Lawrence has a history dating back to 1818, when Father Larissey built a church which was dedicated by Bishop Cheverus. Sandwich and Wareham were included in the parish as missions. In 1845, Father Murphy of Fall River had the town of New Bedford within his jurisdiction, and an assistant, Rev. Thomas McNulty, said Mass there. In the fifties Rev. Henry E. Hennis came, procured land, erected a rectory and began a church for which Father Tallon collected funds, and when the Rev. Lawrence McMahon was sent from Boston, the future Bishop of

Hartford completed the work. When the Providence Diocese was formed, Father McMahon was selected as Vicar General. The Rev. Hugh Smyth succeeded in 1879. Parishes for the Portuguese and French were formed from St. Lawrence's in 1869, and 1876, respectively. St James' is also a division which was made in 1885 and the Rev. James Clark was transferred from Slatersville for its organization. The Sacred Heart was the parish for the French people and St. Hyacinth's and St. Anthony's were subdivisions. St. John the Baptist was the first Portuguese parish. The church was finished on July 25, 1875, during the pastorate of Father Freitas. Provincetown and Woods Hole were also made parishes by Bishop Hendricken, and these, with Sandwich, which was one of the earliest Catholic missions from Boston were the Catholic centers of Cape Cod.

The history of Taunton follows the lines of the other cities. St. Mary's was visited by Father Woodley in 1828, to be succeeded by Fathers Corry and Wiley. In later years, the first church to be dedicated by Bishop Hendricken was St. Mary's. The Rev. Edward Sheridan was long the pastor, one of the better known priests of his time. In the long pastorate of Msgr. James Coyle, D.D. a new school and rectory were provided and the church extensively decorated. Within a year after the dedication of the new church, the parish of the Sacred Heart in the Weir was established by the Rev. Hugh Smyth. In 1874, the church was dedicated by the Very Rev. L. S. McMahon, V.G. Rev. James Beaven, brother of Bishop Beaven of Springfield came after and in 1887, the Rev. Joseph McDonough. Dighton and East Taunton were then attended as missions from the Sacred Heart. In Whittendon, a congregation was organized in 1884, by the

Rev. James Roach. In North Easton, Mass had been said in 1832, but it was not until 1872, that the church was dedicated although built in 1865. Rev. Francis Quinn was first pastor and the Rev. Thomas Carroll was the second. The latter was the founder of St. Thomas' parish, Manton. Rev. Wm. McCoomb followed Father Carroll and the Rev. Thomas L. Kelly and James H. Looby continued the line. Attleboro was set off from North Attleboro, in 1883, and Rev. John O'Connell appointed to the place. Dodgeville and Hebronville were missions from Attleboro and Pawtucket in their earlier days and in 1885, were made into a parish. The Rev. P. S. McGee was transferred there from the parish of St. Joseph in Natick.

Before Bishop Hendricken's time, the present Diocese of Fall River was equipped with few churches each serving a territory of great extent. St. Mary's, Fall River, St. Mary's, Taunton, St. John's, afterwards St. Lawrence's, New Bedford and Corpus Christi in Sandwich were the pioneer parishes and practically all there were in existence until the period after the Civil War. Immigrants of various nationalities came and it is to the glory of Bishop Hendricken and to the priests and people of the day that ample provision was made to supply every need of the Pentecostal population and lay the foundations for the great future then before the Catholics of South Eastern Massachusetts. Consciously or unconsciously the then Bishop of Providence was developing a new Diocese and when it came into being in 1904, it was a priest whose advent to Providence was arranged by Bishop Hendricken, who was to become the first occupant of the See.

The Most Rev. William Stang, the first Bishop of Fall River, was born in 1854 at Langenbrucken, Baden, Germany. He followed the courses in the gymnasia of his country and then entered the petit seminaire of St. Nicolas in Belgium. In 1875, he became a student at the American College of Louvain and was ordained in 1878. Bishop Hendricken received him in Providence in the same year and placed him in the Cathedral. Six years later he was sent to St. Ann's in Cranston. Soon after he was recalled to the Cathedral to become its rector and Chancellor of the Diocese. In 1895, he returned to Louvain to act as Vice Rector of the American College. In 1898, the Belgian Bishops tendered him the position of professor of Fundamental Moral Theology. After one year spent in teaching this branch of sacred science he came back to Providence and was assigned by Bishop Harkins to mission work. He was named head of the mission band and also pastor of St. Edward's. On March 12, 1904, his appointment to Fall River was announced, and his consecration took place in the Cathedral with Bishop Harkins officiating on May 1, 1904.

Less than three years later, he died in St. Mary's Hospital in Rochester, Minnesota. He had gone there for an operation and had little hope for recovery when he left his Diocese. He seemed to have a premonition of his approaching death, in which he displayed a remarkable fortitude and resignation to the divine Will. His funeral was held from his Cathedral church, in Fall River, and a eulogy long to be remembered was delivered by the Rt. Rev. Msgr. James Coyle, L.L.D., pastor of St. Mary's, Taunton. Msgr. Coyle had been associated with Bishop Stang in the Providence Cathedral in the early days of his ministry in Providence. No priest was better known throughout this Diocese than Dr. Stang, and none was ever held in higher esteem. His missions brought him everywhere across the state and his books gave him renown as a scholar on two continents. Among his publications were: *Pastoral Theology,* used as a text book in seminaries, *Historigraphia Ecclesiastica, Pepper and Salt, Business Guide for Priests, Socialism and Christianity,* and *Medulla Fundamentalis Theologiae Moralis.* The last of these grew out of his course in Louvain. He was a frequent and valued contributor to religious periodicals, especially to the *Ecclesiastical Review,* a magazine published for priests in the city of Philadelphia.

The Third Plenary Council of Baltimore was convened in 1884. In many respects it was the most important assemblage of the Hierarchy thus far held in the history of the Church in the United States. Every part of the land was represented and among the prelates in attendance was Bishop Hendricken with his Theologian, the Rev. Henry F. Kinnerny. The legislation of the Archbishops and Bishops in the form of statutes and a joint pastoral letter received the approbation of the Holy See and became in good part the canon law of the Church in America. Every detail of episcopal and parochial administration was considered and the results of the Council were soon apparent in the better organization of the various departments of the Church's activities for the spiritual and temporal welfare of the faithful. The position of the Church and her teaching upon great moral and religious problems became better understood and the publication of its deliberations was received with praise and approval by the non-Catholic as well as by the Catholic body of the country. Every prelate present returned home with a new inspiration and resolution to rule his jurisdiction according to the lines drawn in this Third Plenary Council.

The subjects claiming attention were naturally those of supreme importance to religion in the ever widening field of the ministrations of the Church. Reference was made to the fact that "the body of our clergy and religious has grown to wonderful dimensions, our Catholic institutions have been multiplied tenfold, with a corresponding increase in the number of our faithful laity. The land of the far West that was once desolate and impassable, through God's providential mercy, now rejoices and flourishes like the lily. Under His guiding hand it has been taught to bud forth and blossom and rejoice with joy and praise. The wilderness has exchanged its solitude for the hum of busy life and industry; the steps of our missionaries and Catholic settlers have invariably either preceded or accompanied the westward progress of civilization. Forests have given way to cities, where Catholic temples re-echo the praises of the Most High, where the priceless perfume of the 'Clean Oblation,' foretold by Malachi, daily ascends to Heaven and where the life-giving Sacraments of Holy Church are dispensed by a devoted clergy.

"In view of this great progress of our holy religion, this marvellous widening of the tabernacles of Jacob, it has been judged wise and expedient, if not absolutely necessary, to examine anew the legislation of our predecessors, not with any purpose of radical change, much less of abrogation, but to preserve and perfect its spirit by adapting it to our altered circumstances. And as every day gives birth to new errors, and lapse of time or distance of place allows abuse to creep into regular discipline, we have judged it the duty of our pastoral office to check the latter by recalling and enforcing established law, and to guard our flock against the former by timely words of paternal admonition. Such too, has been the expressed wish and injunction of our Holy Father, Leo XIII, happily reigning, to whom, as Supreme Pontiff and successor of the Prince of the Apostles, by inherent right belongs the power of convoking this Third National or Plenary Council and of appointing, as he has graciously done, an Apostolic Delegate to preside over its deliberations." The Delegate was James Cardinal Gibbons, Archbishop of Baltimore.

The leading matters promulgated by the Council were concerned with the extension of the Kingdom of God in America, "the building up of the body of Christ, the giving greater glory to God in the highest, and peace on earth to men of good will, by shedding abroad more abundantly the blessings of religion and the graces of redemption." The education of the clergy, pastoral rights and duties, church properties and debts, Catholic education from the elementary grades to the University, the Christian home and its foundation, the Sacrament of Matrimony, its unity and indissolubility, home virtues, good reading, the Catholic press, the Lord's Day, forbidden Societies, Catholic Societies and Societies of Catholics, and the Home and Foreign Missions were all included in the judicious and comprehensive enactments of the Bishops in Council assembled.

The character of Catholicity in the United States was stressed in a notable paragraph: "The spirit of American freedom is not one of anarchy or license. It essentially involves love of order, respect for rightful authority and obedience to just laws. There is nothing in the character of the most liberty-loving American, which could hinder his reverential submission to the divine authority of our Lord or to the like authority delegated by Him to His

Apostles and His Church. Nor are there in the world more devoted adherents to the Catholic Church, the See of Peter and the Vicar of Christ than the Catholics of the United States. Narrow, insular, national views and jealousies concerning ecclesiastical authority and Church organization, may have sprung naturally enough from the selfish policy of certain rulers and nations in by-gone times; but they find no sympathy in the spirit of the true American Catholic. His natural instincts, no less than his religious training, would forbid him to submit in matters of faith to the dictation of the State or to any merely human authority whatsoever. He accepts the religion and the Church that are from God, and he knows well that these are universal, not national or local, — for all the children of all men, not for any special tribe or tongue. We glory that we are, and with God's blessing shall continue to be, not the American Church, nor the Church of the United States, nor a Church in any other sense exclusive or limited, but an integral part of the one, holy, Catholic and Apostolic Church of Jesus Christ, in which there is no distinction of classes and nationalities, — in which all are one in Christ Jesus."

Bishop Hendricken desired to see this ideal of the Church realized in his own Diocese. One of the cardinal difficulties of his Episcopate was concerned with the problem created by the races that were settling in Rhode Island. Canada was sending a steady stream of immigrants; the Portuguese were coming in no small numbers and it was the eve of a migration from Italy that reached its greatest proportions in the days of Bishop Harkins. These, added to the English speaking faithful composed chiefly of the first and second generations of the Irish immigrants were all to be provided with priests to minister to their needs for the sake of their souls and the faith of future generations.

The French arrived here from the province of Quebec. The great influx began immediately after the Civil War. Prosperity came to the people through the industries that were flourishing to supply the many economic needs of the period. A panic came after in 1873, and many returned to their native land. The great majority remained, settled in the Blackstone and Pawtuxet Valleys, and in the main around the mills. Woonsocket, Manville, Albion, Central Falls and Pawtucket had extensive and increasing populations of French Canadians and Arctic became the home of many others. They brought with them an active interest in their faith, were attached to it, and determined to safeguard it by every possible means. Love of their language naturally accompanied them and in their minds the preservation of one was linked with the preservation of the other. They wished to have priests of their own nationality, and such priests were not always at the disposal of the Bishop.

In Woonsocket, they attended the Church of St. Charles and the Rev. Lawrence Walsh was sent there as assistant with the special duty assigned him of ministering to the French. The Sisters of Mercy organized a Sunday school for the children of the race. When Fathers Princen, Belanger and Bernard came they were naturally assigned to the work that had been done by Father Walsh. A parish was decided upon and Father Berkins, was named as pastor. In 1875, the late Monsignor Dauray was transferred from Central Falls, the erection of the church continued, the Sisters of Jesus-Marie arrived from Quebec and the parish of the Precious Blood was solidly established. In Manville the procedure was much the same. The Rev. James Fitzsimons was appointed there, planned a church in 1872, had it completed in 1874, removed to Ashton and Father Bernard assumed charge of St. James'. In 1873, the Rev. Charles Dauray was sent to Central Falls by Bishop Hendricken. The church was completed two years later and its pastor sent to Woonsocket. A Father Bouland came to be succeeded in 1880 by the Rev. George Mahoney who built the school and introduced the Sisters of St. Anne. Here in Providence, La Salle Academy was the first church for the Canadians. The spacious hall of the institution was placed at their disposal and a priest from the Cathedral or the Rev. Napoleon Hardy celebrated the Sunday Mass until the Rev. Charles Gaboury organized the parish of St. Charles'. Arctic Center was in the territory of Father Gibson. When the mills of the Pawtuxet Valley attracted a number of the French Canadians, the pastor of Crompton sought a French assistant, but the Bishop considered it would be better to erect a parish. In 1873, the Rev. Henry Spruyt, a Belgian, who spoke French like his mother tongue, was sent to the village and began the church. Rev. James Smith completed the work, was recalled, and the Rev. Charles Gaboury went to the church of St. John the Baptist from St. Charles. St. Joseph's in Natick and St. John's in Warren were also established by Bishop Hendricken.

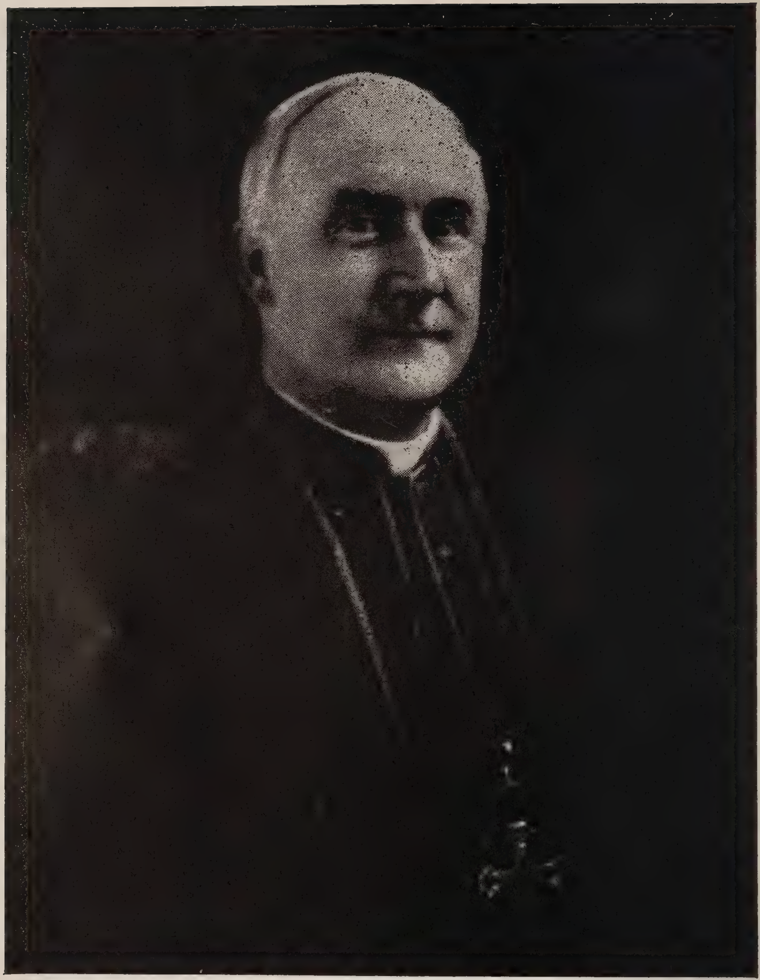
Such in brief, were the beginnings of the parishes for the French Canadians. There were already ten of these for the race in the whole range of the Diocese, extending into two states in the years just after Bishop Hendricken's consecration. He felt that the situation might be met by sending seminarians to the Grand Seminary in

Montreal and hoped that the knowledge of French acquired in the course would equip his priests of whatever nationality to preach and administer the Sacraments to the Canadian portion of his flock. He felt that the question of nationality should not disturb the peace, and considered its spirit as foreign to the Church. She is Catholic, rather than Irish or French, or German, or Portuguese, or of any other nationality, because she is intended for all races and all time. In her divine mission for the salvation of the world she knows no distinction, and the testimony of St. Paul is conclusive on the subject: "God hath made of one all the races of men." Evidently there were those, long ago, who thought the Greek origin of St. Timothy, disqualified him from ministering to the saints, though he had been chosen by St. Paul to work in the Apostolate. This line of reasoning does not preclude the admission that priests of the same language, habits, customs and manners as their people will usually prove more useful and acceptable, and upon this fact is based the present policy of the Church and the Society of St. Peter Claver for the fostering of native vocations and development of a native clergy.

For those who love God all things co-operate unto good. Time, the great healer, has solved most of the racial difficulties that were such serious matters. The pride of race and of faith is justifiable in the case of the loyal body of French Canadians. Their most recent statistics assert as much. In 1935, their population in the state was enumerated as 127,000; there were 12,443 children in 19 parochial schools; 95 priests were attending to the spiritual needs of their people and 381 religious men and women were devoted to works of education and charity, according to the figures published in the

"Guide Officiel Franco-Americain," for the year 1935.

Bishop Hendricken laid down the heavy burden of his office on June 11, 1886. "Like Moses in sight of the promised land," said Bishop O'Reilly of Springfield, in the funeral oration, "it was not given to him to enter into the enjoyment of that which had been the absorbing occupation of all the years of his Episcopate." His requiem was the first service in the Cathedral of SS. Peter and Paul, the monument to his memory. For almost a year the Diocese was without a Bishop, when the announcement finally came that the pastor of the church of St. James in Boston had been named by the Holy See as the second Bishop of Providence.



Most Rev. Matthew Harkins, D. D.

CHAPTER XII

BISHOP HARKINS

MOST Rev. Matthew Harkins, D.D., was born in the parish of the Cathedral of the Holy Cross, Boston, Mass., on Nov. 17, 1845. His parents were Patrick Harkins and Margaret Kranitch Harkins. Even in a primary school on Tremont street, he gave promise of the attainments which brought him distinction during his later career.

At the age of fourteen he was graduated from the Quincy school with the award of the Franklin Medal, the highest scholastic honor of the institution. His successes in the primary and grammar grades were continued while he was pursuing his higher studies, and to this day he is remembered in the Boston Latin School as having made one of the most brilliant courses in the history of the place, renowned for its thorough classical training.

His secondary studies completed, he was enrolled in 1862 at Holy Cross, Worcester, and was admitted to the rhetoric class. The following year found him as a student of the Benedictines at the English College of Douay, France, and after finishing the higher courses which he followed there, his piety and learning, his previous training and religious character induced him to turn his thoughts to the seminary with the aspiration in his soul of one day serving God at His altar.

In 1864, he was enumerated among the philosophers in St. Sulpice, at Issy, France, and from there, he went to the renowned Seminary of St. Sulpice in Paris. On May 22, 1869, the Sacrament of Holy Orders was conferred upon him at St. Sulpice, and his superiors, considering his unusual attainments and studious habits, deemed it well to afford him the opportunity of continuing his work as student, and under the greatest teachers of theology of the time. Accordingly he was sent to Rome, to the Gregorian University, and in 1869-1870, was in attendance at the lectures of two most celebrated Jesuit professors, Cardinals Franzlein and Palmieri.

During his stay in Rome the Vatican Council was convened and the very fact of his being in the Eternal City at this period was an experience that was not without its lasting and useful impression upon one so gifted and observant as the young priest student of the Gregorians. In the summer of 1870, unusually well equipped for the work of the ministry, he returned to Boston, and October of the same year brought him his first appointment at the Church of the Immaculate Conception, Salem. Beverly and Manchester-by-the-Sea were included within the limits of this parish, and the care of the whole section fell principally upon the two assistants, Fathers Harkins and Higgins, because of the illness of the pastor.

Beverly was made into a parish in 1871, after sufficient funds to pay the debt on its church had been collected by the two zealous curates of the Immaculate Conception. Father Harkins was in charge of the important Salem parish until the return of the pastor in 1873. During that time he took special interest in the welfare of the French-Canadians who were just beginning to come in large numbers to the New England States. His ministry in the Immaculate Conception parish covered a period of five and a half years. His priestly labors were marked by great energy and zeal both in the spiritual and material concerns of a growing and diversified Catholic population.

In April 1876, he was appointed pastor of St. Malachi's Church, Arlington, to which were attached the missions of Lexington and Belmont. He remained here until 1884. During his pastorate the church in Arlington was enlarged, a parochial residence erected and land bought for school purposes. A new church was built in the mission of Lexington and in Belmont suitable means were found for the religious training of the children of the southern part of the town.

The best commentary on the priestly labors of Father Harkins up to this time is found in his appointment in 1884, at the age of 39, to the pastorate of St. James' Church, Boston. This parish was then the largest in New England. It had been blessed by the ministry of able priests, who had, by virtue of solid and true piety, established the noblest traditions. To the roster made glorious by the names of Fitzpatrick, Williams and Healy, was added that of the young rector who was destined as they, to wear the purple.

In St. James' as in Salem and Arlington, Father Harkins labored with distinguished success. He reduced the debt very considerably and greatly improved the school property.

His career up to this time proved him to be a prudent and able administrator in whatever field of parochial activity he was called upon to labor. He did the work that was in hand, quietly, patiently and with an ability that assured the ultimate success of his projects. But he was very much more than a prudent administrator as is attested by his rapid rise to positions of high responsibility in the archdiocese of Boston.

His learning not less than his unaffected piety had already impressed that truly good and truly great prelate, John Williams. When the Third Plenary Council of Baltimore was held, Father Harkins accompanied the Archbishop as theologian. His colleague was the renowned Dr. Hogan, S. S., sometime rector of St. John's Seminary, Brighton, and for many years one of the most noted educators of the clergy in Europe and in the United States. Father Harkins' practical cooperation with the preparation of the Council's decrees formulated with the approval of the Holy See for the government of the Church in this country, was to prove of the highest value to him when he should be called, as in a short time afterwards, he was called, to the episcopate.

Further evidence of the confidence of the archbishop in his ability, learning and zeal is found in his appointment as Consultor and Synodal Examiner, to which important offices he was named at the synod held in Boston in 1886.

On April 14, 1887, he was consecrated Bishop, in succession to Bishop Hendricken; Archbishop Williams officiated at the consecration, assisted by Bishop O'Reilly of Springfield, and Bishop McMahon of Hartford. The sermon on the occasion was preached by Bishop Healy of Portland.

From the very beginning of his episcopacy, Bishop Harkins bent his energies to the completion of the work which God had placed in his hands. He took up the burden of perfecting the organization of the Church where his illustrious predecessor had laid it down, and with strength and power he nobly carried it for thirty-five years.

There is material upbuilding of the Church, but there is also a spiritual edifice that has been reared, the work of God that goes on in souls.

Catholic influence permeated and leavened the life of the community, and power came to the Catholic body during the time of his benign and prudent government. Looking back on the achievements of Bishop Harkins, there is revealed a beautiful unfolding of the flowers and fruits of religion and education and charity, ever adding their charm and their value, not only to the life of the Church but to the State as well. His activities stood out visibly among his people in the trinity of Church, charity and school, as it existed in Rhode Island. Each was intertwined with the other, and together they produced the unity of our Catholic life. The clarity of his ideas, the wisdom and constancy of his plans, the progress with a firm step towards a definite object and end, and the glory of Him, Whom to serve was the chief purpose of his life, pervaded all that he did, and fixed firmly in every department of episcopal jurisdiction his great and generous ideals which so profoundly affected its well being.

He came to Providence when Rhode Island had within its borders 37 churches and 63 priests; 13 parish schools and 93 religious teachers; two institutions of charity, and nine religious communities; and so marvelous was the progress that there were in 1922, a clergy of 221 priests ministering to the spiritual needs of their different flocks. There were within the limits of Rhode Island 85 churches with resident pastors; 19 missions with suitable church buildings; 57 stations and chapels, making a total of 161 altars on which the Holy Sacrifice of the Mass was regularly celebrated.

In Providence when Bishop Harkins assumed the direction of the diocese, there were thirteen churches: the Cathedral, St. Patrick's, St. Mary's, St. Joseph's, the Immaculate Conception, St. Michael's, St. John's, Assumption, St. Edward's, St. Charles Borromeo, Holy Name, St. Teresa's, and Our Lady of the Rosary. Parishes he established were: St. Adalbert's (Polish), St. Agnes, St. Ann's (Italian), St. Anthony's, St. Bartholomew's (Italian), Blessed Sacrament, Holy Ghost (Italian), Our Lady of Lourdes (French), St. Thomas', St. Raymond's and St. George's (Maronite).

When he died there was no thickly settled place in Rhode Island in which there was not a Catholic Church, and many of these were splendid examples of ecclesiastical architecture. All over the State were magnificent edifices dedicated to the glory of God, and so substantially constructed that they could meet the needs of the various parishes for many years to come. For seventeen years of his episcopate, his jurisdiction extended over that portion of Massachusetts which belonged to the Providence diocese until the year 1904, and there, also, many substantial church, charitable and educational structures were erected during his administration.

The Diocese of Fall River was created on March 12, 1904. It comprises Bristol, Barnstable, Dukes and Nantucket counties and the towns of Marion, Mattapoisett and Wareham in Plymouth County, Massachusetts. The first Bishop was Most Rev. William Stang, D.D., who was consecrated on May 1, 1904. Bishop Stang had been the vice rector of the American College of the University of Louvain; he came to Providence at the invitation of Bishop Harkins, was rector of the Cathedral and head of the diocesan mission band which he organized. St. Joseph's Hospital was begun under his direction and even while Bishop of Fall River he continued to have an exceptional interest in its progress and welfare.

In the early years of the 20th century in everything that relates to religion, Church progress was remarkable. Catholics made provisions for the fostering of their own spiritual life, for the education of their children and for the support of the poor. Because of these facts they rose to a respected position not only numerically but influentially also, in the life of the State.

The spiritual care of a population representing so many nations as are found here is one of the problems that presents special difficulties for a Bishop. It was handled in a manner as admirable as successful. The Church had her immigration problem no less than the State, but it was of a different character and in a different order. The Divine Charter of Christ's Kingdom on earth is comprehensive enough to include all peoples of the earth, irrespective of racial distinctions or national affiliations.

The duties of a Bishop in the care of souls cannot be bound by national lines, for the commission of Christ to His Apostles was, to teach all nations. Into this city and State there poured a tide of immigration from Canada and countries in Europe, of such proportions, that the finding of men and means to care for the souls of the foreign-born and their descendants, became a task of great magnitude; it is not going outside the truth to declare that Providence solved the ecclesiastical problems occasioned by the influx of Catholics from abroad as satisfactorily for all concerned as any diocese in the United States. From Canada and from Italy, from Ireland, Portugal and Poland, they came to Rhode Island in hundreds and in thousands, in such numbers, in fact, that it became a work of stupendous proportions to preserve the faith which they brought with them or to implant faith in souls which had it not.

In Bishop Harkins' time Italians arrived here in multitudes. Two new churches were dedicated for their use in 1910, and their needs were provided for in smaller parishes, some distinctively Italian, in the outlying districts. Priests of their own nationality, several of whom belonged to the Congregation of the Missionary Priests of St. Charles Borromeo, were placed in charge of the welfare of their souls. Two magnificent churches were provided in Providence, one on Atwells avenue and the other, St. Ann's, on Hawkins street.

The Silver Lake district, Johnston, Barrington, Warren, in fact every section where the children of Italy settled in any appreciable number, became possessed of their churches with resident Italian pastors.

The Portuguese came to this city, Bristol, Portsmouth, Pawtucket and the Pawtuxet Valley. In the first three mentioned places, churches were erected especially for congregations of this nationality. The Holy Rosary parish has been in existence since 1887, and those of Portsmouth and Bristol, the former in charge of the Congregation of the Holy Ghost, have prospered and developed since their establishment into flourishing centers of vigorous Catholic life.

For the Polish and Lithuanian inhabitants there were established parishes in Providence, Central Falls, Woonsocket, Warren, Quidnick, all with pastors of the race, and with congregations whose Catholicity is as intense and active as in any part of their native Poland or Lithuania. Even the Syrians were not overlooked, as St. George's Church with the Maronite rite, and the Church of St. Basil, with the Melchite, testify; the Armenians had a priest of their own nationality visit them periodically, to hear their confessions and exhort them to attend the church for the English-speaking congregation which was nearest to their homes.

On the number and character of the churches and schools, the French Catholics in Rhode Island were to be congratulated. The magnitude of the immigration from Canada can be inferred from the number of parishes for French-speaking Catholics in existence, in 1887. St. James' in Manville was organized in 1872, the Precious Blood in Woonsocket in 1873, St. Charles' in this city in 1878, and the church of our Lady of the Sacred Heart in Central Falls in 1873 and but four priests of French descent were laboring in as many parishes in Rhode Island in 1887.

The additional churches were as follows: in Providence, Our Lady of Lourdes; outside the city of Providence there were St. Ambrose, Albion; St. John the Baptist, Arctic; in Central Falls, St. Mathieu's; in Manville, St. James'; in Pawtucket, St. John's, Our Lady of Consolation and St. Cecilia's; in Phenix, Our Lady of Good Counsel; in Warren, St. John's; in Woonsocket, St. Ann's, the Holy Family and our Lady of Victories, and in Marieville, the Church of the Presentation of the Blessed Virgin. To practically all these, parochial schools were attached, and members of religious orders, both of women and men, cared for the education of the children of French speaking parents. All this remarkable development went on harmoniously and constantly. The energy manifested in their Catholic life, the vigorous qualities it possessed, the flourishing congregations attached to their language and their faith, their loyal clergy, fostering their Christian piety, all indicated the important position they occupied in the development of Catholicity, within the borders of Rhode Island.

In the English-speaking parishes, the zeal of the Bishop for the beauty of God's house and the place where His glory dwelleth was written everywhere. Zealous pastors, under his direction, erected churches which have become fitting shelters, as far as that is possible, for the Divine Presence in the Blessed Sacrament of the Altar. The Church of the Blessed Sacrament on Academy avenue, St. Michael's in South Providence, St. Anthony's on Plainfield street, St. Sebastian's and the Holy Name on the East Side and St. Agnes', the Church of the Assumption and St. Patrick's all are present day witnesses to the well directed labors of the clergy, the generous co-operation of the laity and the wise direction of the Most Reverend Bishop. His prudent foresight was instrumental in supplying the Catholics of Providence with these houses of divine worship of which they can be justly proud and which stand as striking evidences to the non-Catholic population of the solidity and vigor of our Catholic life. And wherever one goes throughout the State, whether it be to the other cities or in the smaller towns, the most imposing edifice is usually the Catholic church.

Bishop Harkins was vitally concerned in education. The Catholic University in Washington honored him with a place on its Board of Trustees and from its establishment he manifested his interest in its development by offering to numbers of his priests the advantages of its higher courses. Harkins Hall at Providence College is his monument in our midst to his efforts to bring to completion the school system of his diocese and the success of this institution conducted by the Dominican Fathers is a tribute to his vision of the needs of the future in the world of educational achievement. The splendid system of Catholic schools, parochial and academic, reflected the intelligent interest the Bishop had taken in the proper training of the young. Without over-much publicity or unseasonable proclamation the Bishop quietly but effectively brought it to pass that Catholics and non-Catholics alike recognized the school system of the Church here to be one of the chiefest glories of the State. It compared favorably with the best in the land whether private or public. His labors in the field of education were a benediction upon the population, and the present generation is reaping the benefits of his foresight and wisdom in fostering education in the best sense of the word; he endeavored to realize in its fullest extent the ideal of the Church, a Catholic school for every Catholic child, and every Catholic child in a Catholic school.

The Church of God is a perfect society. It is an organization with definite aims and purposes, and one of the all-important of these is the work of charity. Long ago she learned that more good could be done by the establishment of an institution than by leaving to the individual will or impulse the responsibility for charitable undertakings. The Church was never content to entrust the alleviation of distress and the consolation and assistance of the unfortunate to the mercy of passing circumstances or individual sympathy; she desired that institutions should be established where the poor and suffering and dependent might find relief and help. This policy resulted in covering the globe with countless institutions of mercy, and inspired thousands of men and women at the sacrifice of all worldly interests, to devote themselves to the object of assuaging the suffering and relieving the distress of humanity. The divine character of the Church of Christ may be seen in her hospitals where the bed of pain is soothed by the hand of science under the guidance of love; in the sanitarium where some sunshine is brought into lives that would otherwise be enshrouded in gloom; in the asylum where the orphan and infant receive proper care and tender sympathy; in the homes for the aged, the vestibule of heaven for men and women in declining and dependent years; and in the other institutions with their special good work and particular purposes, all owing their origin to the infinite fount of pity which has its source in and flows from the Heart of the Saviour of mankind.

It is the one, great, distinctive glory of Bishop Harkins that he exemplified the charity of the Church. The many institutions that grew up in our city and others that rose in various parts of the diocese attest his eminent success in his charitable endeavor. How well he carried out the mind of the Church by incorporating charity in permanent establishments, how great was his solicitude for the needy, and how extensive were his activities, were pronounced features of his administration. His services to the poor, his ministrations for the afflicted, his active, habitual and detailed charities, accompanied by the clear perception of the needs of his diocese, and an adequate provision for them, were responsible for the marvellous growth of hospital and home, refuge and asylum, and however great may be the other deeds accomplished, however well he wrought in other lines, he stood without a compeer in Church or State in the work of providing for God's poor.

There was no other accomplishment in a life full of great accomplishments, more glorious than his carrying out of the Church's sublime idea, so faithfully and so energetically in the vast field of beneficence and benevolence. To found and foster a single institution of the magnitude of any one of our establishments would be well worth the labor of a life-time, and according to the sense of Holy Scripture, would be title to an unfading crown of glory in the life to come. The Bishop found adequate means to organize a vast system, which ministered to every species of human need, and provided constant assistance to all classes of the necessitous. To have become the protector of youth as well as of age — of infirm and poor, as well as for the wayward and abandoned, of the infant and orphan, as well as for the afflicted and the hopeless, showed him to have been a bishop according to the mind of the Church and the heart of our Lord. Accustomed as we are at the present time to see our extensive system of charitable organizations in such excellent working order, so well established that their future is secured, doing their work so quietly and unostentatiously as to attract little public notice, we are apt to fail in our appreciation of the amount of intelligent labor, prudent foresight, remarkable power and many-sided activity required to make them possible. Their gradual development and constant growth, extended range and diverse character, admirable equipment and desirable sites, all spoke of the qualities of him who was primarily responsible for their existence.

It was the remark of an eminently judicious observer, Msgr. Jules de Becker, a member of the Louvain faculty, who had traveled extensively in America, that "Providence is the pearl among the dioceses of the United States." No one, under God, did so much to make it such as Bishop Harkins, and as long as it shall endure the name of the second occupant of this episcopal see will be linked with a period of exceptional progress and remarkable development. He fairly earned for himself a distinctive place among the great Bishops of the Church in the United States, and that, by the application to his life of the Scriptural standard, "by their fruits ye shall know them." To him may certainly be applied St. Paul's estimate of a Bishop as of one "feeding the flock of God which is among you, taking care of it not by constraint but willingly, according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart."

The words he spoke over his life long friend, Bishop Tierney, were the summary of his own life and character: "He was better qualified to give quickly rendered decisions than to write long dissertations and carefully prepared opinions. His knowledge of detail was wonderful; and in matters that seemed only accidental to the work of the ministry, he was often as well informed as those who made such matters a life-work. His judgment was sure and safe; he was frequently consulted by his fellow-workers in the ministry and by those in authority. His temperament was even, not too sanguine, and by no means dull and impassioned. With all these qualities he had a passion for work which we have never seen equalled. He seemed to find his only pleasure in doing the work to which he had consecrated his life — the upbuilding of the Church for the salvation of souls."

Bishop Harkins died on May 23, 1921, in the 35th year of his episcopate. For two years preceding, he was assisted by Most Rev. William A. Hickey, D.D., who was consecrated on April 10, 1919, as coadjutor with the right of succession. There had already been two auxiliaries in the diocese, Bishops Doran and Lowney whose combined tenures of office were less than two years.

Any account of the diocese of Providence would be incomplete did it not include the late Archbishop of St. Paul, Minnesota, the Most Rev. Austin Dowling, D.D. He was born in New York, April 6, 1869, the son of Daniel and Mary Santry Dowling. While he was still a young boy his parents moved to Newport, and there he attended the Academy of the Sisters of Mercy. His aptitude for learning was manifested at an early age, and he finished his preparatory studies with an excellent record. The Archbishop frequently spoke of himself in later years as "a Brother's boy." He attended Manhattan college, conducted by the Christian Brothers in New York City, and was graduated with high honors, taking his Bachelor of Arts degree in 1887. Among his classmates were the future Cardinal Hayes of New York and Cardinal Mundelein of Chicago.

The young student then entered St. John's Seminary at Brighton, Mass., to prepare for the priesthood. He made his philosophical studies and completed three years of theology at that institution, transferring then to the Catholic University of America to finish his course. He was ordained to the priesthood in the Cathedral of SS. Peter and Paul by Bishop Harkins, on June 24, 1891, and returned to the Catholic University for another year of post-graduate study.

Returning to the diocese, Father Dowling engaged in parochial work at the Church of the Sacred Heart, East Providence for fourteen months. His scholarship and proficiency as an historian having impressed the ecclesiastical authorities at St. John's Seminary, the young

OBLATE SEMINARY
BYRNE MEMORIAL

priest was appointed professor of Church History in Brighton. He found the work congenial and proved to be an exceptionally able teacher and very popular with his students.

After two and a half years of teaching, however, Father Dowling was recalled to his diocese to become editor of the Visitor. He directed the diocesan paper from February, 1896, to October, 1898, and during that period was probably the most-widely quoted Catholic editor in the country.

In 1899, the Jesuit Fathers in charge of St. Joseph's Church having left Providence, the editor was appointed assistant to the pastor there. He served in this parish until 1902, but part of the year 1900 was spent in travel and study in Europe. It was at this period also that he wrote his "History of the Diocese of Providence."

From 1904 to 1905 Father Dowling was pastor of St. Mary's Church, Warren. He was appointed rector of the Cathedral on July 3, 1905. There he remained until January 13, 1912, when he was named first Bishop of Des Moines, the new diocese in Iowa, having been erected on August 12, 1911.

He remained there for eight years, and his work was summarized in a memorial presented to him by the clergy of the diocese when he was promoted to St. Paul:

"In due season properties were purchased, new parishes established, priests to supplement the work of the secular clergy were incorporated, missionary endeavor was fostered both at home and abroad, avenues of charity and mercy were secured for the diocese; readjustments of the facilities for a more advanced education of Catholic young women was effected; a higher taste for the things of the mind was developed in the laity; the rights of the

St. Vincent de Paul Infant Asylum

Catholic body were more clearly defined; and confidence and prudent self-assertion inspired in all."

As the successor to Archbishop Ireland, Archbishop Dowling became one of the foremost figures in the Church in America. He was a member of the Administrative Committee of the National Catholic Welfare Council and Chairman of the Department of Education. The Smith Towner, Towner Sterling, Sterling Reed, and Curtis Reed Bills, all concerned with the Federalization of Education brought pronouncements from his pen which clarified for Catholics the questions involved in such proposals.

When the Oregon School question came before the Supreme Court in 1923, the decision effectually established freedom of education and rights of parochial schools. It was due in great measure to the Archbishop of San Francisco, the Most Rev. Edward J. Hanna, D.D. and the Archbishop of St. Paul, the Most Rev. Austin Dowling, D.D. that the unjust Oregon School Bill passed by the voters in the election of 1923 was declared unconstitutional.

Archbishop Dowling continued to write almost to the end. His writings are now being collected and their publication will be welcomed by his host of admirers in three dioceses which were blessed by his intellectual gifts and in the broader field of the Church in the United States for whose welfare he labored so faithfully and accomplished so much. He died at the beginning of December, 1930, and was laid to rest by the side of his illustrious predecessor in Calvary Cemetery in St. Paul.

Most Rev. Thomas F. Doran was a native of Rhode Island, having been born in Barrington on October 4, 1856. His parents were James and Catherine Nolan

Doran. He made his early studies in the schools of his native town, as well as in the High Schools of Warren and Barrington, received his collegiate education at Mt. St. Mary's College, Emmitsburgh, Md. and was graduated with high honors in the class of 1876. He returned to the same celebrated institution, known as the "Mother of American Bishops," for his philosophical and theological courses, and upon their completion was ordained to the priesthood in St. Charles' Church, Woonsocket, on July 4, 1880, by the Most Rev. Thomas F. Hendricken, D.D. His first assignment as a young priest was to St. Mary's Church, Taunton, and after remaining there for a short period, he was sent to St. Mary's, Newport, which was his first permanent appointment. He went to Newport in November, 1880, and was assistant to Rev. Dr. Philip Grace until 1887. In May of the same year he became Chancellor of the Diocese, his ability and earnestness in the discharge of parochial duties marking him out for this advancement. In June, 1893, he became pastor of St. Edward's, Providence, and the following January was named Vicar General, an office which he filled with loyalty and distinction up to the time of his death, on January 3, 1916.

In October, 1894, Father Doran was transferred to the Church of the Immaculate Conception of this city, and served there as the pastor until he was called to be rector of the Cathedral in the month of November, 1896. It was in January, 1899, that he was assigned to St. Joseph's parish, of which he was the irremovable and model rector for seventeen years.

Bishop Doran was consecrated in the Cathedral of Saints Peter and Paul by Bishop Harkins. The assisting co-consecrators were Most Rev. Louis S. Walsh, D.D., Bishop of Portland, and Most Rev. Austin Dowling, D.D., Bishop of Des Moines. The sermon was delivered by Very Rev. P. L. Duffy, LL.D., Litt.D., Vicar General of the diocese of Charleston, S. C.

At a notable function in 1905, when Msgr. Doran celebrated his twenty-fifth anniversary of his ordination to the priesthood, remarkable tributes of esteem were paid to him by the clergy and laity alike. It was at the same time that St. Joseph's Church was consecrated by Bishop Harkins.

A man of Bishop Doran's remarkable attainments, acknowledged ability and priestly character could not fail to escape recognition by the Holy See. In November, 1905, Pope Pius X elevated him to the rank of Domestic Prelate. The brief conveying to him the honor is as follows:

"Pope Pius X, to his beloved son, Thomas Doran of the Diocese of Providence, in the United States, health and apostolic blessing.

"Whereas, it has been brought to our knowledge that you are a man of distinguished mind and parts, greatly excelling both in learning and devotion, and especially well deserving for the zeal with which you have discharged the onerous duties of Vicar General of your Bishop, His Lordship of Providence, and therefore you seem to us to be worthy to receive a reward not without proportion to your merits and the signal pledge of our good-will toward you.

"Wherefore, absolving and deeming that by this very act you are to be absolved from all ecclesiastical censures, judgments and penalties — if perchance you have incurred any — now, therefore, by these letters and by our authority, we elect, create and proclaim you to be

Prelate of Our City and Member of our Pontifical Household. So that, beloved son, we grant unto you the right to wear purple and even at the Court of Rome, freely and with full authority to wear the rochet and make use of and to enjoy whatever rights, honors, privileges, prerogatives, indults which any other of your rank makes use of or enjoys, either now or in the time to come, all things to the contrary notwithstanding."

Further honors were to come to him from the Holy See, and in March, 1911, the dignity of Prothonotary Apostolic was conferred upon him. On the occasion of the celebration commemorative of the twenty-fourth anniversary of the consecration of Bishop Harkins, the announcement was made that the beloved pastor of St. Joseph's Church and Vicar General of his diocese had been signally honored by the Holy Father in receiving this distinction, and it had never been conferred upon a more loyal, devoted and prudent assistant and co-worker than upon Msgr. Doran.

From the very beginning of St. Joseph's Hospital in the early nineties, when the Bishop decided upon a hospital to be erected on the Harris estate at the corner of Broad and Peace streets, Most Rev. William Stang, D.D., and the Most Rev. Thomas F. Doran, V. G., labored with Bishop Harkins to build up the young institution into the magnificent establishment which we see at the present time. When Bishop Stang, then Dr. Stang, went to Europe, it was Msgr. Doran who assumed the tremendous financial responsibilities which were weighing upon the corporation as a consequence of the erection of the necessary buildings and their proper equipment for hospital service. For over twenty years Msgr. Doran's efforts were identified in a large degree with the proper management of St. Joseph's. The reduction and wiping out of old debts and the contraction of new ones because of the extensive additions being made to the original establishment, engaged much of the time and attention, and sometimes even the worry, of him who had the interests of the hospital so much at heart. The successful financing of an institution of its character and magnitude was no small burden to bear.

His zealous work here was characteristic of what he accomplished in other departments of Catholic life in this State. A man of his disposition would naturally have tender sympathies for the poor, and none but himself was aware of the nature and full extent of all his charities. In the conference of St. Vincent de Paul established in St. Joseph's parish, he was known by those who composed it as its most generous supporter, and as Chaplain of the Particular Council, he was interested in the progress and development of every effective agency for relief established in the community. Catholic education always found in him a strong supporter and valuable adviser. La Salle Academy numbered him among the most staunch and loyal of its friends, and his position on the School Board of the diocese as well as that of President of the La Salle Corporation, gave him the opportunity of contributing by many practical suggestions for the promotion of Catholic education.

In the public life of the State he always took a special interest. Any movement which promised to add in any way to the betterment of the community at large, was assured of his assistance and his active participation. In every public-spirited work of value it was almost taken as a matter of course that it was to receive his cordial approval and cooperation.

He was pastor of St. Joseph's parish, this city, for seventeen years, and filled the office of Vicar General of the diocese for twenty-two years. He was honored by the Holy See, in having the dignity of Domestic Prelate and Prothonotary Apostolic granted him by the late Holy Father, Pope Pius X. He was, for practically all his life as a priest, prominently identified with every activity of the Church, and was a member of many of the corporations which direct and control the charitable and educational institutions of the diocese of Providence. His sterling character and admirable qualities of mind and heart made him known, and most favorably so, throughout the length and breadth of the State.

His consecration took place on April 28, 1915; his death came on January 3, 1916. For eight months he had been administering the Sacrament of Confirmation and had visited the whole diocese. Within a week after his last administration of the Sacrament in Central Falls, he contracted pneumonia and died in St. Joseph's Hospital. He was laid to rest in the crypt of the Cathedral where he had received his episcopal consecration less than a year before.

The Most Rev. Dennis M. Lowney, D.D. was named Auxiliary to the Bishop of Providence on July 13, 1917. On the following October 23, he was consecrated in the Cathedral as Titular Bishop of Adrianopolis by the Most Rev. Thomas D. Beaven, D.D., of Springfield. The co-consecrators were the Most Rev. Daniel F. Feehan, D.D. of Fall River and the Most Rev. John J. Nilan of Hartford.

Bishop Lowney was born in Ireland on June 1, 1863. His parents were Dennis and Brigid Lowney. In 1865 they came to Fall River, Mass., where Bishop Lowney received his early education in the parochial and public schools. His classical studies were followed in the colleges of St. Laurent, Montreal, and Manhattan, New York. In 1883 he began his philosophy in the Grand Seminary, Montreal, and two years later took up the study of theology in the same institution. He was ordained to the priesthood, December 17, 1887, and immediately after his ordination he was assigned to St. Mary's parish, this city.

In 1891, he was called to the Cathedral by Bishop Harkins, was assistant there three years, and then was named Chancellor. In January, 1903, he became the rector of the Cathedral, in which position he remained until his appointment to the permanent rectorship of St. Joseph's, Pawtucket, June 3, 1905, in succession to Rev. Henry Kinnerney.

Bishop Lowney brought to his episcopal office a wealth of experience gained in the many positions of responsibility he had filled over a long period. He was a Vicar General in spiritualibus of the diocese, member of the Bishop's Council, Chairman of the Diocesan School Board, member of the Board of Examiners for the clergy and Board of Trustees for Infirm Priests' Fund, Diocesan Director of the Eucharistic League, and Treasurer of the St. Vincent De Paul Infant Asylum. In this institution he was particularly interested and devoted much time to providing for its needs when its needs were many.

St. Vincent's was established in 1892 and although he was ordained but five years, he became very much identified with the young institution on Regent Avenue and his interest was constant and unwavering until the day of his death. His silver jubilee celebration in St. Joseph's in 1912 was made memorable by the presence of the Sisters with twenty-five of their little charges in a prominent place near the sanctuary at the Mass of Thanksgiving. His sincere desire to help the poor impelled him to bring the Daughters of the Holy Ghost, popularly known as the White Sisters, to Pawtucket, and their ministrations to the sick not only in that city but also in the Blackstone Valley have come to be a benediction from heaven in many a home. As priest and Bishop he was known for his charity and piety, and gentleness and kindness were characteristic traits always in evidence among priests and people with whom he came in contact. Like Bishop Doran's, his life was active from his consecration day until he was called to his reward. Confirmations in regular succession were administered up and down the length of the State. The effort entailed upon one, whose health was not robust, added to the conscientious fulfilment of his many tasks as rector of a numerous parish claimed their toll and his period as Auxiliary Bishop was but little longer than that of his predecessor in the same office. He died in the Cathedral Rectory on Fenner street on August 13, 1918, a priest for thirty-one years and a Bishop for less than ten months. His name is held in grateful remembrance in the Infant Asylum in Davis Park with that of Joseph Banigan as special benefactors of the institution. In 1895, Mr. Banigan purchased the Cornell estate for $22,000.00 and turned it over immediately to the corporation for the uses and purposes to which it has been devoted ever since.

CHAPTER XIII

BISHOP HICKEY

THE Most Rev. William A. Hickey, D.D., was born May 13, 1869, in Worcester, the son of William and Margaret (Troy) Hickey. His father was a civil war veteran, who responded to the call of President Lincoln for volunteers and saw service both on land and sea in the conflict for the preservation of the Union. Upon the completion of the elementary and secondary courses in the schools of Worcester, the future Bishop entered Holy Cross College from which he was graduated in 1890. Adopted for the Springfield diocese he was sent by Bishop Beaven to the Seminary of St. Sulpice, Paris, to receive his theological training. After a course in France he was transferred to St. John's Seminary, Brighton, Mass., and was ordained from this institution in the Cathedral of Boston by the Most Rev. John Williams, D.D., in December, 1893.

Father Hickey was first assigned as a curate to Whitinsville. Thereafter, he served as assistant at Brookfield, Blackstone, Holyoke and Clinton. His first pastorate in 1903, was at St. Aloysius' Church, Gilbertsville.

Early in his career he revealed the qualities which were to bear fruit in distinguished service to the Church in Rhode Island. At Gilbertsville, Father Hickey met the problems of a mixed parish with understanding and sympathy. In addition to the Irish and French parishioners, there was a large number of Polish and Lithuanian families, recently arrived from Europe.

In 1917, after fourteen years at Gilbertsville, Father Hickey was transferred to the parish of St. John's in Clinton, where he built a large parish school. While there, he was continually in demand as a speaker in behalf of various patriotic enterprises connected with the world war. He became widely known as a "four-minute" man before both English-speaking and French-speaking audiences.

"The Life of Christ" by the Abbe E. Le Camus, D.D., Director of a College in Castelnaudary, France, was published in two volumes in Paris in 1883. It was destined to achieve a high rank, even a place of honor, among historical and devotional books of all time. In its plan, it treats of the Nativity and Childhood of our Saviour, proceeds to His public life, and goes on to the close of His mission on earth in His Passion, Death and Resurrection. "The Divine Victim," said the author, "having fallen into the hands of His enemies, seems to go to sleep in death only to wake up again to life, and to abide forever in glory." The spirit of the Abbe Le Camus during the labor of composition, and which spirit was shared by Father Hickey in rendering the work into English, may be discovered in the concluding paragraph of the preface:

"O Jesus, while writing these lines, more than once did science, penetration and exactness seem to fail me; but it appears to me that your love has never been wanting to me. Indeed it has made my sense of insufficiency the keener. I offer this work to you after having often prayed to you to bless it. Entirely unworthy of you, as it is, it appears to me full of goodwill, and this is enough for your heart to accept it. May it make you better known, admired, loved."

On April 10, 1919, Father Hickey was consecrated titular Bishop of Claudiopolis, following his appointment as Coadjutor Bishop of Providence and Apostolic Administrator, with right of succession to Bishop Harkins. The consecration took place in SS. Peter and Paul's Cathedral, Providence. The consecrator was Bishop Thomas A. Beaven of Springfield; he was assisted by Bishop Louis S. Walsh of Portland, Me., and Bishop Daniel F. Feehan of Fall River, Mass. Bishop Hickey of Rochester, N. Y., preached the sermon.

From the time of his appointment as Administrator until his death, his days were filled to overflowing with the multitude of works he planned to accomplish. His solicitude for all the churches, his interest in education and a genuine desire to help the needy created activities which entailed a prodigious amount of toil and required a vision of the future far wider than is given to ordinary men. To him belongs the credit of inaugurating the annual charity appeal; of extending high school facilities; of encouraging the multiplication of Catholic schools; of continuing the establishment of parishes to meet the needs of a continually increasing flock.

The first parish to be founded by him was Our Lady of Mt. Carmel early in December, 1920. Closely following, came Our Lady of Loreto, East Providence. This Church he dedicated a year and a half later, on July 30, 1922. The third was for Nasonville and the surrounding territory. Formation of the new parish was announced on August 23, 1923, and it was named in honor of St. Teresa of the Little Flower. Ground was broken for the combined church and school, thirteen months later. A year after, the Bishop established a new parish for Catholics of Italian birth or ancestry in Woonsocket — St.

Anthony's. In Centreville he formed the parish of Christ the King and dedicated its church on May 1, 1932. St. Augustine's, Providence, St. Catherine's, Little Compton, Holy Ghost, North Tiverton, St. Teresa's, St. Anthony's, Pawtucket, St. William's, Norwood, and St. Peter's, Pawtuxet, St. Joan of Arc, Cumberland, Jesus Saviour, Newport, St. Anthony's, Riverpoint also came into being during his Episcopate.

The erection of new churches received an impetus which resulted in many splendid structures dedicated to the service of God in every part of the state. He blessed the new St. Joseph's Polish Church in Central Falls on Sunday, July 6, 1919. Plans for the new Church of Our Lady of Consolation in Pawtucket were the first he approved; this was in January, 1922. On the following August 16, ground was broken for the new building, and on Thanksgiving Day of that year, he laid the cornerstone, later on dedicating the building on its completion. The next February he granted permission for the erection of another church in Pawtucket, that of St. John in the Woodlawn section and laid its cornerstone on Armistice Day, 1925.

Early in 1922 he purchased land for the Church of St. Adalbert, Atwells avenue. In April, two years later, ground was broken for the new building, and on May 3, 1925, Bishop Hickey laid the cornerstone. On May 11, 1924 he laid the cornerstone of another Pawtucket Church, St. Cecilia's. Sacred Heart Church and school in Woonsocket were erected in 1925. Construction of the new Church of Our Lady of Victories, that city, was planned early that same year and its construction is now in progress. Consecration of St. Joseph's Church, Newport, and Holy Trinity Church, Central Falls, took place on Columbus Day and Armistice Day respectively, in 1922.

Bishop Hickey shared the sorrow of the parishioners of St. James Church, Manville, when their house of worship was completely destroyed on the night of November 10, 1919, and he likewise rejoiced with them upon the completion of a new edifice which he blessed April 17, 1932. On his way to the Manville dedication he viewed the ruins of the Church of the Presentation, which was totally destroyed by fire the day before. New churches were also erected in this parish, in St. Francis, Wakefield, Our Lady of the Sacred Heart in Central Falls, and St. Matthew's, Auburn.

Early in his administration he sponsored the erection of St. Matthew's Church, Central Falls. The parish's campaign for funds took place during the spring of 1920. Bishop Hickey subsequently laid the cornerstone and dedicated the Church.

St. Paul's, Edgewood, and St. Joseph's, Pascoag, have new churches which he blessed. At St. Teresa's, Providence, on May 1, 1932, he rededicated the completely remodelled church.

In October, 1926, he made his first announcement of his plans for a Catholic Charities Fund. Speaking at the annual Columbus Day banquet of the Knights of Columbus he took occasion to give his reasons for keeping diocesan charities separated from community chest projects.

"The Catholic Church," he said, "is doing work which it has done since its very inception, and which it persists in properly calling Christian charity.

"Today organized charity seems to be the watchword, and perhaps to the supporters of the projects so organized it is the proper and suitable manner in which to carry on the great work. But to us the only right thing to do seems to be to keep our charitable institutions solely and exclusively within the atmosphere of Christian charity, that they may never lose their individuality, and that the the gifts and Grace of God that accompany them, may go direct from giver to receiver."

It was then that he announced the plan for the establishment of the Catholic Charities Fund; its results are well known to every Rhode Islander, Catholic and non-Catholic.

In the world of education, he stressed the need of Catholic schools from the elementary grades to the College. One of his first acts as Ordinary was the direction of the campaign for funds for Providence College to remove the remainder of the debt incurred in the erection of Harkins Hall; the response of the people was generous beyond all expectation, and he could entrust to the Dominican Fathers a sum sufficient to preclude all financial worry in the early days of the institution. In Woonsocket, Mt. St. Charles Academy was opened in 1924 for the Brothers of the Sacred Heart. This Congregation had been in charge of the College of the Sacred Heart in Central Falls, whose accommodations were completely turned over to the children of the parish. A deal of unfair criticism was launched on Bishop Hickey at the time which became so widespread that the Brothers issued a sworn statement to the effect "that the boarding-school of the College of the Sacred Heart, Central Falls, R. I., was discontinued in 1924 following a decision of the Provincial Council of the Brothers of the Sacred Heart of the Province of Montreal, Canada.

"That the aforesaid college has been maintained since then as a day school and renders the same service as in the past to the pupils of the parish of Notre Dame in which it is situated, as well as the pupils of neighboring parishes.

"That, by Provincial Council of the Brothers of the Sacred Heart of the Province of Montreal, Canada, the Brothers of the Sacred Heart took charge in 1924 of the Academy of Mt. St. Charles of the Sacred Heart, a day and boarding school situated in Woonsocket, R. I.

"That in the aforesaid Academy, the same program of studies is followed as in the College of the Sacred Heart, Central Falls, and that the time devoted to teaching French in the aforesaid Academy is as much, if not more, than the time devoted to such teaching in the College of the Sacred Heart, Central Falls." The statement was signed by Brother Edward, Provincial, Brother Josephus, Director of Mt. St. Charles and Brother Jean Marie, of the Central Falls School.

Great encouragement was given to the development of the High School system. When the Bishop came to Providence there were in existence, La Salle Academy, Providence, conducted by diocesan priests and the Brothers of the Christian Schools; St. Xavier's Academy, Providence, conducted by the Sisters of Mercy; Sacred Heart Academy, Providence, a boarding and finishing school for young ladies, conducted by the Religious of the Sacred Heart; St. Mary's Seminary, at Bayview in East Providence, a boarding school for girls, conducted by the Sisters of Mercy; and other high schools in Newport, Central Falls, Providence and Woonsocket.

An appeal for $1,000,000 was made, the sum to be realized through the payment of pledges extending over three years. A phalanx of Crusaders, chosen from both clergy and laity, aroused the necessary interest and the plans for expansion were soon under way. The new La Salle was completed in 1925. It affords ample accommodations for twelve hundred students, with a large assembly hall, a gymnasium, a library, laboratories and cafeteria besides a residence for the Christian Brothers serving as teachers, a series of athletic fields and an ample estate for expansion.

St. Xavier's Academy was enlarged, the combined buildings closing three sides of a city block, and including new class rooms and a fine auditorium. A large estate in Newport was purchased, and there, the Christian Brothers opened the De La Salle Academy for boys; similarly in Pawtucket, St. Raphael's Academy was opened. These, with Elmhurst Academy in Providence and the boarding academy for boys at Portsmouth Priory, at the north end of the Island of Rhode Island; two parish high schools in Central Falls, one in Newport, two in Pawtucket, and one in Providence, bring the total of Catholic high schools or academies in Rhode Island to fifteen with an enrollment in 1936 of 3,251 pupils.

A Teachers' Institute was inaugurated in 1920, which developed into the Teachers' College, a summer school incorporated by an Act of the General Assembly in 1929. It is conducted in the class rooms and halls of St. Xavier's Academy; Providence College, also, has conducted a summer school for Catholic teachers since 1925, offering college credits and recognition for college degrees; the summer school has been supplemented since 1926 by extension courses for teachers conducted on Saturdays. The summer school and extension courses have attracted teaching nuns from all sections of New England.

The Rev. Thomas V. Cassidy is closely identified with

Most Rev. William A. Hickey, D. D.

all these educational developments in his capacity of Diocesan Superintendent of Schools.

The work of building and opening new Catholic schools constituted a program that went forward steadily. New schools opened in succession were: St. Basil's, Central Falls, St. Paul's, Edgewood, 1920; Holy Ghost, Providence, 1923; St. Edward's, Pawtucket, St. Raymond's, Providence, and St. Stanislaus, Woonsocket, 1924; Assumption, Blessed Sacrament and St. Michael's, all in Providence, 1925; St. Teresa's, Nasonville, and Immaculate Conception, Westerly, 1926; St. Patrick's, Providence, the third building for this school in three quarters of a century; St. Pius, St. Sebastian's and St. Thomas, all in Providence, and Presentation of Mary, Marieville, in 1929; Our Lady of Mount Carmel, Natick, in 1930.

A law of 1869, as amended in 1872, when the Diocese of Providence was created, defines that a parish corporation "shall have power to receive and hold, by gift, grant or purchase, all property real or personal that may be conveyed thereto for the purpose of maintaining religious worship according to the doctrine, discipline and ritual of the Roman Catholic Church, and for the support of the educational or charitable institutions of that church." The interpretation of this statute given by the Supreme Court in 1928, held, that the words "that Church" apply to the church throughout the state and are not restricted to the church in any particular parish. The decision stated: "the natural meaning of the paragraph is that the uses to which the general funds and property of the local parish corporation may be put are such as are connected with the Roman Catholic Church in general. The uses of the corporate funds naturally will be made largely for the maintenance and advancement of the particular corporation, but a construction of the language of the act as so conferring the uses of the funds and preventing their employment in part, at least, if properly authorized, for the advancement of the general policies of the Roman Catholic Church, for the carrying out of which the several respondent corporations exist, is too narrow." By this decision, Bishop Hickey and the parish corporations were upheld and an end was in sight for a controversy which had acutely disturbed the peace of the Diocese for two years.

It was begun by a group styled the "Sentinellists," the name being derived from a paper conducted by some twenty associates in the city of Woonsocket. The movement got under headway soon after the completion of the campaign for funds for the new La Salle Academy and other high schools which were contemplated or already established. Bracketed with the High Schools, were assessments for the Visitor and the National Catholic Welfare Council. The legality of these assessments was questioned from both the canon and civil law viewpoints and ten bills in equity were filed against ten corporations seeking an accounting and restitution. The respondents in the bills were the members of the respective corporations, namely the Bishop, the Vicar General, the Pastor and two lay trustees. The case was disposed of in the Superior Court on a demurrer based on the incompetency of jurisdiction to entertain a suit in equity in view of the provision by the Catholic Church of a procedure for adjudicating issues arising in internal administration. With the decision of the Supreme Court and dismissal of the civil suits, the complainants were subjected to the penalties imposed by Canon Law, which penalties, in the form of excommunication, were removed under the usual conditions in February, 1929. In this same year, upon his return from an ad limina visit to Rome, Bishop Hickey conferred the insignia of the Knights of St. Gregory upon nine of his loyal supporters in the Church of the Precious Blood in Woonsocket.

No appraisal of the life of Bishop Hickey should omit his attitude to the foreign mission cause. This was well reflected in his words on the occasion of the blessing of a novitiate of the Franciscan Missionaries of Mary in North Providence in 1929, when he declared, "it is a blessing for our Diocese to be the seat of such an institution as this, and on the other hand, an infinite joy to the Blessed Foundress of this glorious order of Christian women to see the work that she held so dear, not only spreading over the earth, but to see such institutions growing up and prospering in the grace and in the richness of divine blessing.

"This is a missionary order. In this particular house we come in contact with all the churches of Christendom, all the Dioceses of the Church Universal, through the works that are done in the name of Christ for the benefit of souls, but above all, of course, for the glory of God.

"We take pride in the beauty of the building and in the blessedness of the Catholic work that is being done here. We little realize it. The world little suspects what is going on here in the preparation of souls for an heroic task, for a gigantic labor; the leading of minds out of darkness in the distant quarters of the world, and bringing them into the light that makes them happy.

"It is simply to give voice to sentiments such as this that I have made this pause, to say how glad we are, Bishop, clergy and people of the Diocese of Providence, and how proud we are with a Christian and priestly pride that the Novitiate of the Franciscan Missionaries of Mary has been established here and has been placed in the hands of God within this hour.

"We hope and pray that the work will be more and more abundant in its fruits as the years go on, and as the sisters and their religious order receive richer and richer benedictions from above. These may be shared by the Diocese at large, and we will have merit."

It is also well to add that one of his last official acts was the blessing of the novitiate of the Columban Fathers in Bristol, on October 2, 1933. On that day he received the Apostolic Blessing of the Holy Father in a cablegram from Cardinal Pacelli. "On the occasion of the dedicatory ceremony of the new novitiate of St. Columban, at Bristol, R. I., the Holy Father readily bestows his Apostolic Blessing on Your Lordship, the Fathers of St. Columban, on the priests and gathering present."

On the Feast day of St. Francis, October 4, 1933, Bishop Hickey was called to his reward. His death came with dramatic suddenness in the Cathedral rectory. In the morning of his last day he had blessed the St. Francis Home for the aged in Woonsocket and apparently was in good health. After supper he retired to his room and within an hour the state was startled by the news of his death.

Bishop Hickey was buried on October 9, 1933. His funeral was most impressive. During the Pontifical Mass of requiem celebrated by Most Rev. James E. Cassidy, D. D., of Fall River, there was a solemn pause throughout the city out of respect to the memory of the departed prelate.

Virtually all the priests of the diocese attended the services, besides scores of visiting priests and prelates, members of various religious orders, city and State officials, and judges of the courts, which were adjourned.

The apostolic absolution was pronounced in accordance with the ritual of the Church, by five bishops. They were, Most Rev. Thomas F. Hickey, Rochester, N. Y., titular Archbishop of Viminacium; Most Rev. John J. Nilan, Bishop of Hartford; Most Rev. Joseph E. Mc Carthy, Bishop of Portland; Most Rev. Thomas M. O'Leary, Bishop of Springfield and Bishop Cassidy.

The eulogy was delivered by the Most Rev. John B. Peterson, D. D., Bishop of Manchester, N. H., who described Bishop Hickey as a prelate of generous humanity, patience and humility, who had been faithful to the duties of his spiritual life, and guided his flock with charity and understanding and had rendered great service to the cause of education. "He was a man," said Bishop Peterson, "of much tried humility and patience. It is the lot of every ruler often to be misunderstood, misjudged, misrepresented. Human nature finds its easy defence against all these in pride and arrogance. A Bishop, however, is admonished on his consecration day not to boast of his power, but to use it unto edification and not unto destruction. The symbol of authority, the crozier, is given to him with the charge that in the correction of vices, he temper severity with love, exercise judgment without anger, and seek not after peace in the neglect of discipline. The very pairing of these naturally conflicting elements is an evidence of the difficulty of their conciliation to poor human nature. Simply to know this should make one humble; to essay to balance them demands a more than human prudence and patience.

"Bishop Hickey was not without his trials. His heart and the hearts of many were at times sorely tried indeed. God holds the secret of ultimate right or wrong in the tangles of human perversities. The world's catastrophes and conflagrations seemed insignificant in the inception, save only to the seer. This we know, however. Through all his trials, Bishop Hickey exercised a superhuman patience. Untouched by either pride or arrogance he walked his way, carrying out with the tenderness of a skillful surgeon the imperative provisions of law or the insistent directions of superiors with regard to unfortunate children.

"To the duties of his spiritual life he was as faithful as at St. Sulpice, and as sweetly simple. To his episcopal duties he was a slave. No diocesan or even civic need was alien to his interest. He knew his diocese, his institutions, his clergy, his helpers in the religious orders of men and women, and the needs of his numerous flock. Their life was his life, their needs his need, their troubles and difficulties his very own.

"In the morning and noon of his episcopal life this burden was humanly bearable; and his heart could be a safe and restful haven for all. But the night was swiftly coming wherein no man could work, and the physical heart could no longer respond to the promptings of that great heart of zeal and charity and patience and generous giving that was his. In the fulness of declining day it gave sudden notice of its utter inability to answer further calls, for now God's call had come. With the same faith and hope that had marked his every meeting of God's will he sweetly answered God's supreme summons, surely I come quickly; Amen. Come Lord Jesus."

CHAPTER XIV

BISHOP KEOUGH

THE appointment of the Most Rev. Francis P. Keough as successor to Bishop Hickey was announced through the Apostolic Delegate on February 12, 1934. From the previous October, Rt. Rev. Msgr. Peter Blessing, D. D., had been Administrator of the Diocese. The illness, followed by the death of Bishop Nilan, with whom the recently named Bishop had been intimately associated, delayed his coming to Providence. After the death of the revered Ordinary of Hartford, preparations were hastened for the consecration which took place in May. The Catholics of Rhode Island received the news of the appointment by the Holy See of Bishop Keough with pleasure bordering on enthusiasm and planned a welcome for their new spiritual leader befitting the character of their present Ordinary and exalted office to which his worth and merit entitled him in the mind of the Holy See. His consecration on May 22, in the Cathedral of Saints Peter and Paul was at once a brilliant religious function and also a manifestation of the warmth and cordiality of the greeting which the Diocese of Providence and State of Rhode Island desired to extend to His Excellency, the Most Reverend Francis Patrick Keough, D.D.

He had become widely known and esteemed far beyond the borders of his native state for his remarkable qualities of tact and administrative ability combined with a charm and graciousness of manner which made him well beloved by the clergy and the people of the city where he spent practically the full eighteen years of his life as priest. His sacerdotal career had been a fine exemplification of the spirit of Christ in its sympathy and simplicity as well as in a charity for all and giving offence to none. His record could recommend him to the Holy Father as a logical successor to the illustrious prelates who preceded him in a See which once formed an integral part of his native diocese.

Bishop Keough was born in St. Mary's parish, New Britain, Conn., on December 30, 1890. He was the second child of Patrick Keough and Margaret Ryan Keough. His father died when he was three years of age and he and his brother, Michael, were brought up in a home with an exceptional Catholic atmosphere created by the affection and devotion of an exemplary Catholic mother. It was a home in which there lingered cherished memories of Bishops Tierney and McFarland and in their Baptisms the children were given the names of these distinguished prelates. Reminiscent of the scene at the naming of St. John the Baptist, as described in the first chapter of St. Luke's Gospel, was the selection of a name for the second son in the Keough family. His arrival in the world brought up the inevitable question, "What shall we call him?" An aunt who was a staunch admirer of Bishop McFarland answered the question with a finality from which there could be no appeal. He should be baptized with the name borne by the third Bishop of Hartford. Like Zachary, she made known her mind in just four words: "Francis is his name," and thus it was. As at Baptism, so also it was at Confirmation, when he chose Patrick as his middle name. On his Confirmation day, it would seem, that he was predestined by Almighty God to labor for His glory and the good of souls in the state already thrice blessed by the manifold ministrations of Most Rev. Francis Patrick McFarland, D. D.

At school age he was sent to St. Mary's and came early under the salutary influence of the Rev. John T. Winters. Like every good shepherd of souls, this worthy priest could nurture the seeds of vocation, once he had discovered their presence in those whom God had chosen for His special service. Though beset with the trials and difficulties which came with the second building of a church, he could give his attention at the same time to the upbuilding of a spiritual edifice in the hearts of his people. His congregation had been tried by fire. His predecessor Father Harty, had seen, shortly before his death, the magnificent temple devastated by a conflagration and almost totally destroyed. Erected by Bishop Tierney, it had just been completed when he was called to succeed Bishop McMahon. One of his first acts after his consecration was its dedication, and its existence as the house of God was practically limited to the pastorate of Father Harty. The task confronting Father Winters upon his coming to New Britain, the city of his birth, was two-fold, the rebuilding of St. Mary's and the encouragement of its people to bear their burden with the assurance that God would doubly reward them for whatever sacrifices they might make in providing another church for His honor and glory. He lived for forty-four years as a priest and half of these were spent in the New Britain parish. In such a period he could impress upon parishioners his own sterling qualities and mould many a character in the likeness of his own. Charity and simplicity, kindness and sympathy were his predominant traits. Not the least of the blessings with which God strewed Bishop Keough's pathway through life were the example, the interest and the prayers of this venerable pastor of souls in St. Mary's.

When Bishop Tierney was stationed here in Providence, La Salle was on its way to develop into an Academy. He had directed its opening in 1871, as the Brother's School for children of the Cathedral and St. John's parishes, the latter then in the process of organization under Rev. John McCabe. Upon his appointment to the See of Hartford, Bishop Tierney saw the need of a preparatory Seminary and St. Thomas' was begun within three years from the date of his consecration. Its first rector was the Rt. Rev. John Synnott, its second, the seventh Bishop of Hartford, Most Rev. Maurice F. McAuliffe, D. D. It was in this model of "petits seminaires" that Bishop Keough made his preliminary studies for the priesthood and came under the inspiring influence of its exemplary President, which was not the least of the determining factors for his future career. Accepted by Bishop Nilan for his diocese he was sent to Issy, France, to the Seminary of St. Sulpice for his philosophical and theological training. In October, 1911, he began his course, which was interrupted in 1914, at the outbreak of the world war. He was then recalled to the United States and transferred to St. Bernard's, Rochester, N. Y. for the completion of his seminary training. He was ordained on June 10, 1916, by Bishop Nilan in the Cathedral of Hartford. His first assignment was to St. Rose's parish, Meriden, where he remained until December, 1919.

A glowing tribute to his worth from Msgr. Neale, the Meriden pastor, is on record, which is a striking testimony to the character of Bishop Keough.

"To us," it states, "he was always the cultured gentleman and the ideal priest. He was an eloquent preacher, the friend and adviser of youth, a man of great executive ability, a keen sense of justice and fair play, tactful, prudent and withal simple and most approachable."

From Meriden, Father Keough was transferred to Hartford to become Diocesan Director of the Society for the Propagation of the Faith and at the same time to act as chaplain at St. Agnes Home and the House of the Good Shepherd. For fourteen years he was intimately concerned with the welfare of both institutions, and he found a special joy and consolation in building up the House of the Good Shepherd "because doing so, I knew I was reconstructing at the same time the lives of the unfortunate and wayward girls, and thereby helping them to learn to serve well, not only the home and state, but more important, Almighty God."

The planning of the reconstruction and the supervision of the remodelling of the House fell to the lot of Father Keough, and the result was one of the most practical institutions in the Diocese for the purpose it is intended to serve. In Hartford's House of the Good Shepherd is to be seen an achievement due primarily to the former chaplain, in which every detail was considered in its reconstruction. The sentiment of the Psalmist was all pervasive as the work progressed: "O Lord, I have loved the beauty of Thy House, and the place wherein Thy glory dwelleth." His designing of the chapel made it the pride and delight of the community and their charges.

St. Mary's Home for the aged is also beholden to him for his tender solicitude toward its old people and particularly towards the infirm Sisters cared for by the Sisters of Mercy and also St. Agnes Home conducted by the same congregation. Any chaplain of a Hospital or other establishment where there are many sick or infirm can appreciate the effort required to hear their confessions, to give them Holy Communion frequently or even daily when they are unable to come to the chapel. It was within the experience of Father Keough to have often administered the Blessed Eucharist to upwards of one hundred of such invalids before beginning his day as assistant to the Chancellor, the Very Rev. Msgr. William Flynn, and as Secretary to the Ordinary, the Most Rev. John Joseph Nilan, D.D. The recognition of a remarkable capacity for honest, gracious devotion to whatever duty was assigned to him, combined with a natural common sense and practical dispatch and efficiency which he could apply to any thing requiring to be done, led to these appointments.

All who had the privilege to have known Bishop Keough in the Diocese of Hartford and in the local and national headquarters of the Society for the Propagation of the Faith could testify to the keen interest he always manifested in the missions of the Church. Named local Director of the Society shortly before the Sovereign Pontiff re-established this pontifical organization in Rome, and inspired by the "Motu Proprio" of His Holiness on the Missions, published on that occasion, the then Father Keough realized the important place the missions must hold in the extension of the Kingdom of Christ and devoted his best energies to the creation and development of a real mission spirit in the minds of the Catholics of Connecticut.

It was his zeal in missionary activities which pointed him out to his Superiors as an excellent local Director of the Society for the Propagation of the Faith. His success in his sermons over the radio and in many parishes is attested by Hartford's present position in its contributions to the missions and in its development of missionary vocations.

Such were his activities when Archbishop Cicognani, the representative of the Holy Father in the United States as Apostolic Delegate, on February 12, 1934, announced him as the successor to Bishop Hickey. His first official visit before his consecration was on the occasion of the annual meeting of pastors and trustees in Cathedral Hall, on April 9, to launch the Charity appeal.

His consecration on May 22, was the most magnificent religious function ever witnessed by the city of Providence. It was graced by the presence of the Apostolic Delegate, the Most Rev. Amleto Giovanni Cicognani, D.D., His Eminence William Cardinal O'Connell of Boston and the greatest assemblage of Bishops and priests and laity that had ever assisted at a religious function in Rhode Island, and perhaps, in all New England. Religious orders of men and women were in evidence with their distinctive habits adding a note of picturesqueness to the brilliant scene and linking in their religious garbs the long space between the foundations of the Dominicans in the thirteenth century with the Franciscan Missionaries of Mary in the nineteenth. A union of Church and State in its best features was shown forth visibly, typifying the harmony and unanimity possible between them, and which, could it be perpetuated would be a consummation devoutly to be wished. The Governor, Judges of the Courts, Senators and Representatives, Mayors of cities and a veritable host of representative citizens contemplated with reverence approaching awe, the solemn ceremony by which another priest of God's Church was being incorporated into the ranks of the hierarchy and constituted the chief Shepherd for the flock of Christ within his allotted jurisdiction. To say that the event was memorable is but repeating a platitude. It had in it far more than the tender grace of a day that is dead, and its recollection brings unbidden to the mind the exclamation of the Psalm — "Quam bonum et jucundum," how good and how pleasant it is for brethren to dwell together in unity.

The procession from the rectory through Fenner street and into the Cathedral was a pageant. Every individual in the line from the cross-bearer at the head, to the pages of a Cardinal at the end, felt in his heart an exultant pride of place; he was glad to be there. The same spirit was shared by the concourse of people, the two great congregations, one within and the other without the the precincts of the Cathedral as the lengthening line proceeded with solemn grandeur down through its portals and its aisles while each of the participants found his allotted place.

The ceremony itself was surrounded by all the magnificence and solemnity prescribed by the pontifical for the consecration of a Bishop. The representative of the Holy Father, Archbishop Cicognani, was the consecrating prelate assisted by the Most Rev. John Murray, D.D., Archbishop of St. Paul, and Most Rev. James Cassidy, D.D., Bishop of Fall River.

The sermon of the occasion was delivered by the Most Rev. Maurice F. McAuliffe, D.D., Bishop of Hartford. In the course of his scholarly discourse on the Apostolic Succession of the Hierarchy, he presented the subjoined estimate of the See of Providence and its present occupant:

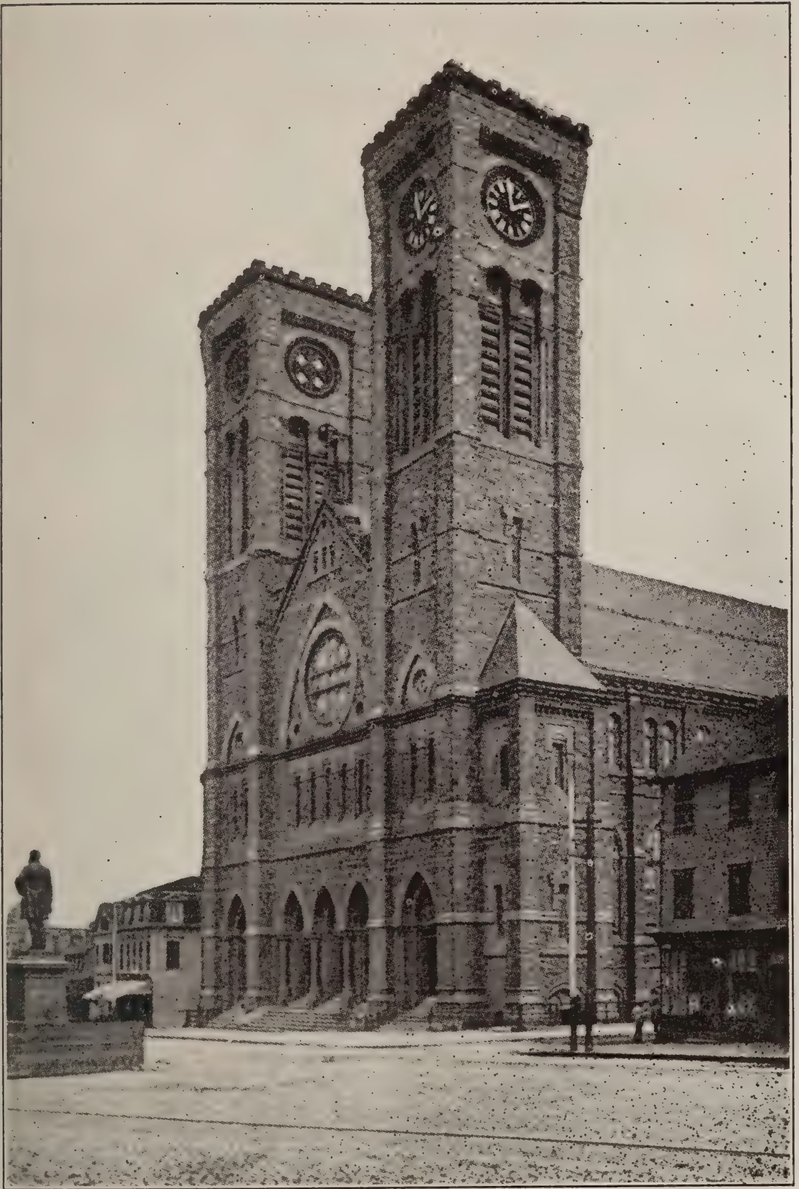
"As the Holy Father looks out from Vatican Hill on the Vineyard of the Lord, he beholds no fairer portion than the Diocese of Providence. What a marvelous growth since 1828, when the first pastor, Father Woodley, took residence in the city of Providence! How steady, consistent and vigorous has been the progress of religion! What a tribute to the enlightened leadership of Bishops and priests, and the earnest faith of a devoted people! What rich Catholic life! Priests and people united by the holy bond of charity, institutions redolent of works of mercy; convent homes filled with holy women whose prayers and sacrifices ascend like incense to God, schools and colleges crowded with the flower of the flock, stately cathedral and lowly chapel thronged with the devout worshippers, societies of men and women affiliated with our National Councils carrying out the program of Catholic Action — all for the glory of God and the salvation of souls.

"This is the inheritance to which the new Bishop comes today. The Holy Spirit chose him at His first entrance into his soul for the House of the Lord. He grew to maturity with a steady and consistent evolution of his God-given faculties and enrichment of the gifts of the Spirit. He showed forth qualities that singled him out among his fellows, manliness, unfailing courtesy, willingness to serve, love of excellence, devotion to duty, clear thinking and resoluteness of purpose.

"When the Holy Spirit came again in the holy priesthood and empowered him to offer the Holy Sacrifice of the Mass, there was a greater unfolding of the gifts of God. Grace is built on nature. Here was one of nature's noblemen with greater eagerness to serve God, the Church and his fellow men, in patience, considerateness, meekness, and humility. The Chancery revealed his innate capacity for administrative and executive work, approachableness, tact, judgment, and a priestly sense of appreciation of his fellow priests. His solicitude for the poor and the orphan, the homeless and the broken in body and soul bears eloquent testimony to his priestly heart.

"To him who hath, it shall be given, full measure, pressed down and flowing over. The Holy Spirit has 'filled him with the perfection of the ministry and sanctified him with the dew of heavenly ointment.' He will walk among you with the heart of the Good Shepherd for the sheep and lambs, 'a workman that needeth not to be ashamed, rightly handling the word of truth and pursuing justice, faith, charity and peace.' "

From the day of his consecration Bishop Keough devoted himself to the best interests of his Diocese of Providence. His first visit to his Episcopal City was made to attend a meeting concerned with the Charity Appeal. With characteristic persuasiveness he addressed the assembled pastors and trustees, inspiring all to put forth their best efforts in this cause. What he said on that occasion has been put into action in his successful efforts to keep the fund at the necessary high level to meet the demands of every one of the twenty-four institutions included in the annual appeal. His coming could not have been under more favorable auspices. It was for the promotion of a cause that has become an institution. Blessing him that gives and blessing him that takes, it is affording the opportunity to an ever increasing number to share in the rewards promised by the Saviour for helping the needy. There is the case of one Cornelius to be read in the Acts of the Apostles, who was "a religious man and fearing God with all his house, giving much alms to the people," whose "prayers and alms are ascended for



Cathedral of SS. Peter and Paul

a memorial in the sight of God." Many there are within the jurisdiction of this Bishop of Charity whose alms have become memorials in the sight of God, through the agency of the Catholic Charities. When the Lord declared, "the poor you have always with you," He would teach us that the world is better because of poverty relieved by charity, than it would be, if there were no occasion to exercise the virtue born of the great commandment of the love of our neighbor.

A Bishop's office carries with it a solicitude for all the churches. It carries also a solicitude for a multitude of institutions necessary in these days, not alone for the good of the church, but for the state as well. In every community there are those who are dependent for their very existence upon some form of relief and even the state is not equipped to supply all that is needed. Catholic Charities have a place of their own and by unanimous consent are performing well a necessary task which would otherwise devolve upon the public at large. There is a very good reason that the appeal should be directed to non-Catholics as well as to Catholics. The lengthening list of names of the former which are appearing among the substantial contributors is the indication that the appeal is bound to secure an increasing number of subscribers from year to year. The great majority, however, belong to the Church, and the response on their part is well nigh universal. No better indication of appreciation of responsibility, and of the value, before God, of giving generously is to be found anywhere than in this blessed Catholic Charity Appeal.

In his radio address of 1935, the Bishop besought his hearers to "bear in mind that the essence of Charity is not alone to give but to make a real sacrifice in giving.

I am prompted to urge an increase in the number of contributors as well as an increase in the amount contributed. I do not hesitate to address this appeal to all who hear my voice. I make no distinction of race or creed, since the very institutions supported by the Catholic Charity Fund make no such distinction.

"In our institutions, the Master's voice prevails. Day after day we hear Him repeat 'I was hungry, and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in.' But we need not ask the Lord 'When were You hungry, or thirsty, or a stranger,' for we know His answer. 'Amen, I say to you, as long as you did it to one of these, My least brethren, you did it to Me.' That is the spirit of the 24 agencies of the Catholic Charity Fund Appeal.

"You, the people of the State of Rhode Island, citizens of every class, irrespective of religious belief, have supported our institutions nobly in the past. These institutions are still meeting a vital need in our community welfare. They are doing a work of mercy and help, greatly increased in the face of terrific economic stress and again they appeal for your support."

In these days of depression the public has the opportunity of learning well the great lesson of the blessedness of giving. There have been no occasions in the history of Rhode Island when the good will of its people has been better manifested than in the annual Community Chest and Charity Fund; it has become the order of the day to support without limit any good cause which makes a reasonable appeal. Both are expressions of a magnificent confidence in the ability and generosity of the population to meet every demand for the care of the needy. The Church's persuasion in this regard is based upon the actual experiences of the past. The Diocese of Providence has built up an extensive system of charitable institutions, and all of these have been and are dependent upon voluntary offerings for their support; in these days they are imperatively dependent upon the appeal launched each year.

In the mind of the Church, charity is the queen of the virtues. It was so considered in the days of the Apostles when a collection taken in one place would assist the needy in another; so it is now and ever shall be until the end. So precious did the practice of this virtue become that it was not long before charities were well on the way to become institutionalized, and with the years the institutions multiplied and developed until today they are, as they have been in the past, the glory of the Church and the world's one best agency for doing works in the temporal and spiritual order that give title to the crown of glory in the world to come. Herein is to be found the reason why the Church's energies were directed to the foundation of institutions. It was her idea from the beginning and she carried it out; we must always remember that the system of public establishments, whether State supported or otherwise, would hardly have existed without Catholicity. She has in her religious a most efficient corps of workers for a most arduous and laborious work. Charity supposes sacrifice and sacrifice supposes giving up worldly attachment and self-love, and these qualities are to be found in an eminent degree in those who follow the counsels of our blessed Lord. If she considers it one of her precious duties to provide for the unfortunate, she finds the best means in her beneficient establishments. The natural protector of these in this diocese is the Bishop. To him, the sisters must look for the material support of their homes, hospitals and asylums; they have learned by experience that they will not look in vain when they turn to Bishop Keough for assistance in maintaining their charitable institutions.

In sublime simplicity the Gospel sums up the life of our Lord. "He went about doing good." He could have shown in many other ways the power which belonged to Him as He did at times in His miracles. It was His delight to be with the children of men, and His mercy is above all His works. With Him as the model, the Church exerted herself to do likewise. She is an organization — a perfect society — and she felt that she could best go about doing good by establishing institutions of a charitable nature. The vast system providing constant assistance for children, the sick, the aged, the poor, in a word for all in need, is her way of demonstrating the Charity of Christ. Good could certainly come from individual charity; this would represent but a small fraction of what could be accomplished by a permanent institution. The consolation and assistance of the unfortunate might be left to the impulse of the passing circumstances, but she did not desire to leave to the will of individuals what could be done better by institutions. Such persuasions impelled Bishop Keough to spend himself and be spent without ceasing, for the cause of charity, in the Diocese of Providence since the day of his consecration.

Two great mandates have come from the Holy See in recent times on the spread of the faith in the Foreign Field. One was the encyclical *"Maximum Illud"* of Pope Benedict XV, of blessed memory, and the second was the *"Rerum Ecclesiae,"* of Pope Pius XI, now gloriously reigning. In the former, the missionary character of the Church is stressed and the world is reminded that our

Blessed Lord Jesus Christ was a missionary sent by His Father from His heavenly home to redeem the world and establish His Kingdom wherein are to be "neither gentile nor Jew, bond nor free, but Christ is all in all." In turn our Blessed Lord sent His disciples. "As the Father has sent Me so also do I send you. Go, teach all nations, baptizing them in the name of the Father, Son and Holy Ghost."

This command was certainly not to terminate with the death of the Apostles, but to endure through the medium of their successors until the end of time, that is, as long as there should be men to be saved by the teaching of the truth.

Since that day when they went forth and preached everywhere so that their sound hath gone forth into all the earth and their words unto the ends of the world, the Holy Church of God, remembering the Divine command, has never ceased through the centuries to send out continually heralds and ministers of the Divine Word to announce the tidings of eternal salvation brought to the human race by Jesus Christ.

His Holiness, Pope Pius XI, finds "no other reason than this for the Church's existence: That, by enlarging the Kingdom of Christ throughout the world, she may cause all men to share in redemption and salvation.

"And, whoever he may be, who, by divine appointment, takes the place on earth of the Prince of Pastors, he may not rest content with simply keeping and guarding the flock of Christ committed to his charge but will fail in his chief duty unless he strives to the utmost to win and bring to Christ those who wander outside the fold.

"And if none of the faithful can claim exemption from this duty, can the clergy who by their moral election and vocation participate in the priesthood and Apostolate of Jesus Christ; and can you, Venerable Brethren, claim exemption who, adorned with the fulness of the priesthood, are divinely constituted pastors, each in his own diocese, of the Clergy and the Christian people? For we read that Christ enjoined not only Peter, whose chair We occupy, but all the apostles, whose successors you are: 'Go ye into the whole world and preach the Gospel to every creature.'

"It is evident from this that the responsibility of propagating the faith belongs to us, on condition that you must unhesitatingly share the work with us as much as your own particular pastoral duties will permit. Accordingly, do not consider it irksome, Venerable Brethren, to comply as good sons, with our exhortations, for from Us, God shall one day demand a strict accounting of this great obligation . . . All are bound by Divine Law to help the sacred missions to the heathen."

As local Director of the Society for the Propagation of the Faith in the Hartford diocese, Bishop Keough interpreted the words of the Holy Father to mean that he should devote his best energies in enlisting support for missions. He became a real missionary for missionaries. Since coming to Rhode Island this interest has not abated. The occasion of the opening of a Mission Exhibit in La Salle afforded him a splendid opportunity of expressing himself on a subject near to his heart. In his inaugural address he stated:

"This exposition, as you know, was conceived and organized as a Catholic contribution to the celebration of the three hundredth anniversary of the founding of this State. I am sure that this exposition will prove worthy in every way of the cause which it represents and that it will be generally recognized as an outstanding event in the Tercentenary celebration. Religion has always been a dominant factor in the history of Rhode Island and it seems to us altogether appropriate that due emphasis should be placed upon religious life and endeavor as exemplified in such a striking manner by the laborers in the missions.

"At this moment all of us here present are moved to the depths by the graphic and thrilling story which has been presented by means of the exhibits prepared by the various religious orders. They have impressed upon us the truly great work that is being done by the Church in response to the command of our Divine Saviour, 'Going therefore, teach ye all nations.' The fruits of that work have been assembled and brought here, as it were, for our edification, for the strengthening of our faith and as an encouragement to greater assistance in behalf of this sacred cause. The exhibit brings the missions into our homes and into our hearts, uniting us more closely with our brethren in other lands, in the bonds of fraternal charity. . . . Here is a record of achievement as glorious as any in the annals of history. It is a record made possible by unceasing labor, by sacrifice on the part of our missionaries — all offered from a full heart in the service of the Divine Master, the Redeemer of Mankind. And it is with joy that we realize that, in some measure, we have had part in the work — offering in behalf of the missionaries, our prayers and our alms."

The Catholic Youth Organization has come under the special sponsorship of Bishop Keough. Realizing clearly that the proper handling of the youth problem is vital for the religious as well as the temporal welfare of the rising generation and desirous of safeguarding to the utmost the faith and morals of boys and girls, he has adopted a definite program concerned with recreational activities and character building of the young. These two features of modern training are stressed on the ground that the youth should be directed in leisure time, if virtues highly prized in America are to become a part of later life. Boys' clubs, athletics and scout troops were developed under the direction of priests, nuns and members of the laity. Supervision under such Catholic auspices is recognized to be not only good and useful but even necessary as a protection for the faith and an assurance for the practice of religious duties.

Interest in the Pontifical Society for the Propagation of the Faith brought the Bishop into touch with national headquarters in New York, and his zeal for the missions pointed him out for a place on the Committee, consisting of Cardinal Hayes, Bishop Keough and Bishop Ritter, named to exercise a supervision over the Society throughout the United States. The Holy Father, by papal appointment has recently included the Bishop of Providence among the directors of the Catholic Near East Welfare Association which was founded by His Holiness to help missionaries in that part of the world. Cardinal Hayes is the President, and the Very Rev. Msgr. James B. O'Reilly is National Secretary. The territory of this missionary field includes Esthonia, Armenia, Greece, Asia Minor, Arabia, Persia and portions of Russia bordering on the Black and Caspian Seas.

PARISH HISTORIES

CHAPTER XV

CITY OF PROVIDENCE

THE CATHEDRAL

THE Cathedral of Ss. Peter and Paul stands upon a site acquired in parcels over a period of forty years. The first was bought by Father Corry in 1832, for $1584, the second and third by Bishop Tyler in 1845 and 1846, the fourth and fifth by Bishop McFarland in 1861 and 1863, and the last purchase was made by Bishop Hendricken in 1872. This was made at a cost of $34,000 and the whole property represented an expenditure in excess of $60,000. The name of the Rev. John Corry appears on the earliest deeds and Baptismal records concerned with the future Diocese of Providence. Besides the portion of the Cathedral site, he procured the land for churches in Taunton and Fall River and added to an original purchase made by Father Woodley in Newport, in 1828, which was the first real estate held in the name of the Church in this state. The deeds were made out in the name of Bishop Fenwick of Boston.

The first record of a Baptism administered in Providence is to be found in the Register of the Cathedral of the Holy Cross in Boston. It is under date of November, 1811; the child was named Dillon, and the priest was the Rev. F. A. Matignon. The Confirmation list carries the names of Rose Lackin and Daniel McGowan as having been confirmed by Bishop Cheverus on February 12,

1813. From this time on there are records in Boston of the administration of the Sacraments here on the occasions of the visits of the Bishop or priests from that city. When Bishop Fenwick was appointed, he estimated the number of Catholics here as fifty. Whether the estimate was accurate or not, the number was small. In 1828, the Rev. Robert Woodley was given charge over them and Mechanics' Hall in Market Place became the church on his infrequent but regular visitations. Father Corry came in 1830, and seems to have remained until November, 1832, when the Rev. Peter Connolly arrived, to be succeeded in 1834, by the Rev. Constantine Lee, who had come to America from missions in Scotland. As he was advanced in years he asked for and received the Rev. Michael Lynch as assistant. The Tin Top Church at the corner of Pine and Richmond streets was the place where Mass was celebrated. Father Lee decided to buy this church, but Bishop Fenwick preferred to build on the property purchased by Father Corry on High street in 1832. A building 80 x 44 feet was planned, large enough to accommodate a congregation of one thousand. Father McNamee was sent to Providence to assist in the work. His stay was brief. The Town House at the corner of Benefit street and College Hill became the scene of the Sunday Masses, celebrated by the priests who were living near the Half Way House between Providence and Pawtucket, pending the completion of the church.

A new church and a new Baptismal Register became accomplished facts in 1837. Father Corry had returned and on the second Sunday of Advent he wrote with a flourish on the fly leaf of the new book: "It is not to be found in history that ever there was a Catholic church built with so much opposition on the part of Catholics as this." After five years, the hopes of the faithful were realized, Providence had at length a church and no day has passed since that memorable date when the clean oblation to the Lord of hosts has not been offered up in this state of Rhode Island.

It was built of slate covered with cement, was larger than had been originally planned, being 98 x 44 feet and 34 feet high and had cost $12,000. The fifty Catholics of Bishop Fenwick's census of ten years before had increased and multiplied. He came for the dedication on November 4, 1838, and was welcomed by a congregation of 1500. A month following and the tones of the Spanish bell donated by Philip Allen were filling the wide expanse of the Plantations of Roger Williams.

In 1841, the eldest daughter of the Church in Providence was born when St. Patrick's was formed. Father Corry departed in the Summer of 1843, much to the regret of his parishioners. Father Fitton replaced him and was there to give welcome to Bishop Tyler, when he came and raised the church to the rank of the Cathedral.

The Bishop took up his residence first in a little house nearby, and in 1846, purchased a house at the corner of Fenner and Pond streets. He also bought land on Fenner street and Winslow's Lane, that he might enlarge his Cathedral by the addition of wings. When the work was done a dedication ceremony was arranged for April 11, 1847, which was the most impressive Catholic function thus far seen in Providence. A Pontifical Mass was sung by Bishop Fitzpatrick and the Rev. James Ryder, S.J., from the College of the Holy Cross preached. Three successors of Bishop Tyler officiated in this original Cathedral of SS. Peter and Paul. In 1876, the last Mass was celebrated within its walls when its removal was begun to give room for the present magnificent edifice. A pro-cathedral had been erected to take its place.

Property on Lime street was acquired in 1848, with the intention of building a school. Classes had already been assembled in the basement of the church where the dampness and insufficient light were serious handicaps to the pupils' progress. Bishop O'Reilly brought the Sisters of Mercy here in 1851, and when the school was ready they were installed there as teachers. This old Lime street school became the Tyler School in 1890. Bishop O'Reilly also acquired more property for the Episcopal Residence. A Theological Seminary had been established in the rectory and a house which was carried away on a low gear could hardly be expected to provide sufficient accommodations for the students and the corps of priests attached to the parish and its missions.

In 1853, St. Mary's, and in 1857, St. Bernard's, now St. Michael's were established from the Cathedral territory. St. John's came in 1870 and the Church of St. Charles Borromeo for French speaking Catholics in 1874.

When Bishop McFarland came he had the intention of erecting a larger Cathedral and Episcopal Residence, and for this purpose extended the property holding by buying more land. He transferred the Orphan Asylum to South Providence in 1862, and prepared for La Salle Academy on Fountain street by procuring a site near the junction with Broadway. The school was opened in the year of his transfer to Hartford. Bishop Hendricken was to devote himself to the erection of a suitable Cathedral and Episcopal Residence for Providence, now a Diocese in itself. In 1874, work was begun on a pro-Cathedral on property on Broad street where the Sisters of Mercy had their convent. In February of 1876, it was completed and was in use until 1888. Four years later it was torn down and a new convent of St. Xavier arose on the site. Bishop Hendricken was spared long enough to see his life's ambition practically realized. The first service within its walls was his funeral. His month's mind was also celebrated there and in April of the following year Bishop Harkins was consecrated. He had the edifice brought to completion in the first year of his administration. The new Tyler School followed in 1890. During the episcopate of Bishop Hickey, the Cathedral Hall at the corner of Broad and Fenner streets was purchased. Classes from La Salle Academy were held there pending the erection of the new La Salle on Academy avenue. The line of rectors since the days of Bishop Hendricken includes the Most Rev. William Stang, Rev. Joseph McDonough, Most Rev. Dennis M. Lowney, Most Rev. Austin Dowling, Rt. Rev. Msgr. Peter E. Blessing, V.G., Rt. Rev. Msgr. Peter Foley and Rev. Thomas McKitchen.

ST. PATRICK'S

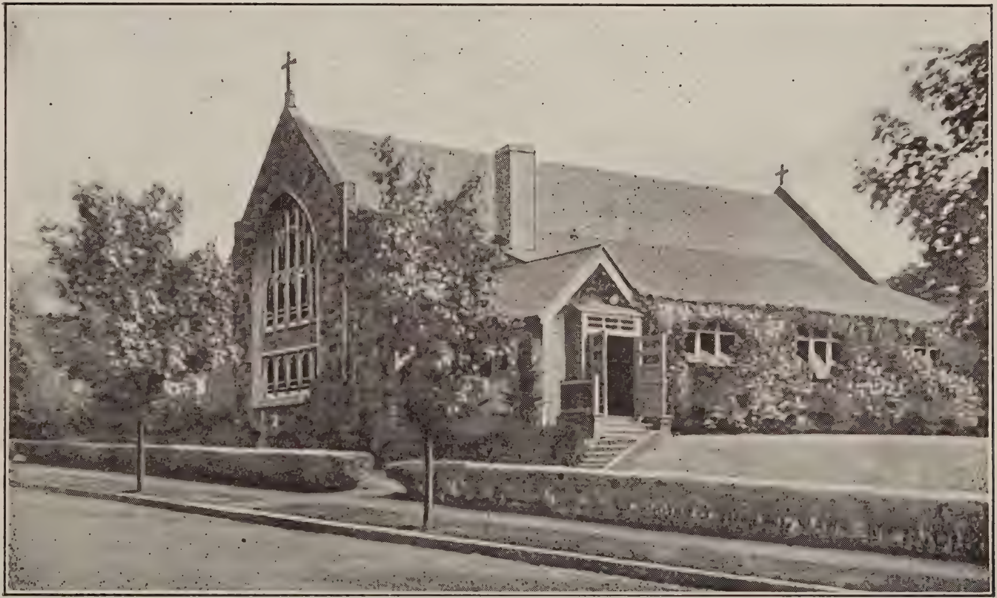
The cornerstone of the first St. Patrick's was blessed by Bishop Fenwick on July 13, 1841, and Mass was celebrated on the following Christmas by Rev. Denis Ryan. Rev. William Wiley directed the building of the church and remained as its pastor until 1851. Rev. Patrick Lamb, his successor was appointed only in 1854, to remain until his death in 1866. He was succeeded by Rev. Michael McCabe, later vicar general of the Diocese and pastor of St. Charles' Church, Woonsocket, who built the present rectory on State street. Father McCabe was followed by Rev. Christopher Hughes, afterwards pastor of St. Mary's, Fall River, who erected the school and convent.

The next pastor, Rev. Thomas Briscoe, remained until 1901 when he resigned because of ill health. During Father Briscoe's time property next to the rectory was acquired. In October, that year, his place was filled by the Rev. William Pyne.

The old church on State street could not accommodate the congregation and despite its many historic associations was torn down in 1903, to be replaced by the new St. Patrick's. The basement was in use for the next twelve years. Father Pyne lived to see the exterior of the edifice completed. The Rev. Martin F. Reddy, followed Father Pyne in January, 1915. The Church was dedicated by Bishop Harkins on March 5, 1916. On January 12, 1924, Father Reddy purchased "Jones Lot," on Smith street and the new St. Patrick's School was dedicated on the site on September 9, 1928, by Bishop Hickey. The old school on Davis street was reopened in 1933, as a High School for girls with the Sisters of the Faithful Companions of Jesus, from the Blessed Sacrament Convent, as teachers. The Sisters of Mercy have been teaching in the parochial school since 1851, the year of their arrival in Providence.

ST. JOSEPH'S

St. Joseph's was originally a part of St. Patrick's. The people of Fox Point had assisted in the erection of the church on "Jefferson Plains" and attended Mass there after 1842. Within eight years a sufficient number of Catholics were found to justify the erection of a parish. Soon after Bishop O'Reilly's consecration, he



St. Sebastian's Church

was visited by a delegation from "Fox Cove," who hoped to have a church built in the vicinity of their homes. The Bishop encouraged the project and on January 24, 1851, a site was purchased at the corner of Hope and Arnold streets for $1500. The Rev. Joseph Stokes was named as pastor on March 31. Plans for the church were drawn by Keely and the cornerstone was laid on August 3, 1851. A temporary chapel had been procured on Benefit street for the Sunday Mass until the church should be completed. Father Stokes remained less than a year, and the Rev. James O'Reilly was placed in charge in January, 1852. He supervised the building operations until August, when Bishop O'Reilly relieved him of this task, and directed the work until the church was completed and blessed on December 19, 1853. The Rev. Hugh Carmody, D.D., was the third incumbent, beginning his pastorate in March 1854, and terminating his stay in 1857, when Rev. Peter Brown was appointed. A school was opened in 1854. Rev. Peter Kelly followed in 1862, to remain for four years, and the Rev. Daniel Kelley succeeded in 1866. During the time of the two Father Kelleys, the debt of the church was paid, a new school was well on its way towards completion and the parish was solidly established and organized. After the second Father Kelley's death in 1877, Bishop Hendricken invited the Jesuits to the Diocese. Their provincial, the Very Rev. Joseph E. Keller, S.J., considered Providence a favorable place for a college, and St. Joseph's was entrusted to the care of the Society of Jesus. Father Bapst was the first Superior, and Father Cleary, whose name was given to the school, was the next. He died in 1884, and Fathers Gockeln, Toner, Brennan, Haugh, Noonan and Bric were successively in charge until 1899.

In this same year the school was enlarged, the project of a college in Providence was abandoned, and the Vicar General of the Diocese, the Most Rev. Thomas F. Doran, D.D., V.G. was sent as pastor by Bishop Harkins. Bishop Doran built a new rectory and extensively improved the property. He was followed by the Rt. Rev. Peter E. Blessing, D.D. during whose pastorate the beautiful convent for the Sisters of Mercy, who teach in the school, was acquired. Upon Msgr. Blessing's transfer to St. Michael's in 1936, the Rev. John Downing came to St. Joseph's from Pascoag.

ST. SEBASTIAN'S

St. Sebastian's was formed from portions of St. Joseph's and the Holy Name with the Seekonk River as its eastern boundary. Church, rectory, school and convent have been provided by the present pastor, Rev. James Craig, who was appointed in 1915 by Bishop Harkins. On Christmas Day of the same year the Church was blessed. Since its inception, St. Sebastian's has developed into a complete parish unit, and with the years has become possessed of one of the most attractive properties on the East Side. The school, located on Slater avenue, was purchased from the City and the classes are taught by Sisters of the Congregation of Notre Dame.

ST. MARY'S

In St. Mary's, a small building on Barton street was the first church. It was opened in 1853, and the Rev. John Quinn was the first pastor. After ten years the parishioners became too numerous for the small church and Father Quinn planned the new St. Mary's, in 1863. It was not until 1869, that it was dedicated by Bishop

McFarland, and Doctor Quinn rejoiced to have seen the day which crowned his labors in the present imposing structure of granite.

Dr. Quinn was pastor until his death in 1873. The Rev. Robert Sullivan was named by Bishop Hendricken in the same year. In 1874, he purchased a building for a convent where a school was opened by the Religious of the Sacred Heart. The Ursulines continued the teaching of the children and they in turn were succeeded by the Sisters of the Congregation of Notre Dame who are still in the school. In 1890, upon the death of Father Sullivan, the Rev. Thomas Grace became pastor. The parish, due to the development of the property on a large scale, was then carrying a considerable debt. Father Grace, with the generous cooperation of the parishioners, was enabled to remove all encumbrances and the church was consecrated by Bishop Harkins during his term of office.

The Rev. Jeremiah O'Meara followed and he in turn was succeeded by Rev. John Dunn, who improved the interior and remodelled the sanctuary that it might be in keeping with the beautiful exterior of the edifice. His death came suddenly as he was victim of an automobile accident; he was crossing Broadway while returning to the rectory from the Convent on Bell street. Rev. George Brown, who had long been assistant with Father Grace was changed from St. Anthony's and after a pastorate of eleven months, returned to the parish he had founded and the Rev. Austin O'Toole came to St. Mary's.

IMMACULATE CONCEPTION

The Immaculate Conception parish was organized in 1857 with the Rev. Edward Cooney as its founder. The Rev. William O'Reilly was administrator of the Diocese until the appointment of Bishop McFarland and the latter blessed the new church on July 4, 1858. Father Cooney, during the twenty-one years of his pastorate, built church, school, rectory, and purchased a house on the Corliss estate as a convent for the nuns. The Sisters of Mercy came from St. Xavier's Convent for seven years after 1860, when the Sisters of Charity arrived from Mt. St. Vincent on the Hudson and remained until 1905. The Sisters of Mercy then returned.

The Rev. John Keegan followed Father Cooney to remain until 1883, when the Rev. John Maguire was placed in charge by Bishop Hendricken. Father Maguire died in 1894, and the Most Rev. Thomas F. Doran, D.D., V. G., came from St. Edward's. He was at the Immaculate Conception until Bishop Harkins called him to become Rector of the Cathedral in the beginning of 1897, and the Rev. Michael Fitzgerald went to the parish in the North End. Upon his death, the Rev. Michael O'Hare was transferred from St. Ann's, Cranston, and the Rev. John Tully was his successor in both of these parishes. Rev. Austin O'Toole, and Rt. Rev. Msgr. James O'Brien complete the list from the time of Father Cooney. St. Edward's and the Holy Name were formed in good part in 1874, and 1882, from territory once within the boundaries of the Immaculate Conception.

ST. EDWARD'S

This parish, with the legal title of Church of St. Joseph, Geneva, Rhode Island, was located in Wanskuck. The woolen mill was built in 1864, and with the Geneva mill already in operation the population grew to sufficient proportion to warrant the promotion of Father Cooney's mission into a parish although ten years were to elapse before it was to be an accomplished fact. He had already completed a church for the people of Wanskuck, Geneva, Tooleville, Woodville and Eagle Park, which was opened for Mass on Christmas, 1867. Six years later these places were annexed to Greenville and were attended by Rev. Bernard Plunkett. When he died, North Providence reverted to the Immaculate, and on November 30, 1874, Bishop Hendricken made the district into a parish with the Rev. James Finnegan as pastor. Father Finnegan built a rectory in 1875, and began collections for a new church. The cornerstone was laid on June 13, 1886, the basement was completed in 1887, and the church was dedicated by Bishop Harkins in 1889. The present rectory, in its original size, was built in 1890, and the former house for the priests was made a convent for the Sisters of Mercy who had been teaching in the place since 1881. Father Finnegan died in 1893, and the future Bishop Doran and Rev. William Pyne followed, the former to stay for a year, and the latter, until 1901, when he went to St. Patrick's. St. Edward's then became the headquarters for the Diocesan Mission Band, with Bishop Stang at its head, and also pastor. The rectory was enlarged, and upon his appointment to the newly created diocese of Fall River in 1904, the Rt. Rev. Msgr. Peter E. Blessing, V. G., succeeded as head of the Band and pastor of the church. A new school was provided during this time and upon Msgr. Blessing's transfer to the Cathedral, the Rev. John Brady came from SS. Peter and Paul's in Phenix. Rev. Frank Craig was the next pastor, and a community house was added to the property. The Rev. Edward J. Colgan was next in order as pastor, and in 1935, Rev. John F. McLaughlin became administrator.

ST. AGNES'

This parish was made of divisions of the Immaculate Conception and St. Edward's and property was secured on Branch avenue. The Rt. Rev. Msgr. John Sullivan was promoted from St. Mary's where he had long been assistant to Father Grace. Upon his appointment he built a rectory, and finished the basement which is still in use. Msgr. Sullivan was followed by the Rev. James Harrington and the Rt. Rev. Msgr. James O'Brien. Upon Msgr. O'Brien's transfer to the Immaculate Conception, the Rev. James O'Brien was sent to St. Agnes'. He died in 1936, and was followed by the Rev. J. X. Murphy, who had been, for many years, assistant at the Church of the Holy Name.

ST. MICHAEL'S

St. Michael's on Prairie avenue was formed in 1857, when the Vicar General, Rev. William O'Reilly, purchased a Baptist Meeting House, made it into a church and blessed it in the same year. It was dedicated to St. Bernard, and the pastorate was assigned to Rev. Bernard V. Coit, who remained until his death in 1863, when Rev. Daniel Mullen came to stay until 1865. The Rev. Michael Wallace was then appointed. He began the building of a new church after having removed the original church to an adjoining lot. Bishop McFarland blessed the new edifice in the same year. It has since been replaced by the magnificent edifice begun by Rev. Joseph McDonough and brought to completion by the succeeding pastors, Rev. James C. Walsh and the late Rt. Rev. Msgr. P. Farrelly. Upon the death of Msgr. Farrelly, in 1935, the Rt. Rev. Msgr. Peter E. Blessing, V. G., became pastor.

ASSUMPTION

The Church of the Assumption was located in the Elmwood district and the parish was formed in 1870 with the Rev. Michael Clune in charge. A small church was built on Potters avenue and the present splendid Gothic edifice was erected under the Rev. John Haney. The school was completed in 1926. The line of pastors includes Fathers Clune, Hines, Tennian, Kelley, Haney, Sullivan and Keefe. The new school and convent were erected and the school was opened in February 1926, with an enrollment of 276. This number has been trebled since. The Sisters of the Cross and Passion conduct the classes. A Junior High School has been added to the course.

ST. JOHN'S

The parish of St. John the Evangelist was formed on April 8, 1870 from portions of the Cathedral and St. Mary's with the Rev. John J. McCabe as pastor. The present church was begun in May, 1871, when the cornerstone was laid by Bishop McFarland. It was dedicated four years later by Bishop Hendricken. Father McCabe enjoyed a long pastorate until 1907 when he was succeeded in turn by Fathers Ward, Barry, O'Brien, Murray and Bartley. The Church, one of the best examples of James Murphy's skill as an architect has recently undergone extensive improvement, involving an expenditure of $30,000.00 under the supervision of Father Bartley.

ST. TERESA'S

St. Teresa's was composed of a division of St. Mary's and a small portion of St. John's. The first Masses were said in Unity Hall on Olneyville Square. Rev. Edward Murphy was transferred from St. Mary's and began the building of the church. Its basement was in use until the edifice was completed and the dedication occurred in 1885. Father Murphy was succeeded by Fathers Farrell, O'Reilly, Flynn, Scheuren, O'Brien and O'Reilly. The church was reconstructed and extensively improved during the pastorate of Father O'Brien.

HOLY NAME

The Holy Name parish was organized by the Rev. J. V. Brennan in 1882. The first church was erected on Jenkins street and pending its completion, Mass was celebrated in a hall in the Angell building, near the top of Constitution Hill. In May 1883, the Rev. James C. Walsh began the church which was dedicated on March 29, 1884. Father Walsh also built the former rectory on Camp street and the present church. Rev. Owen Clarke was his successor. The present school and rectory were constructed during the pastorate of Rev. Peter Malone; Rev. Joseph Gibbons completes the line of pastors.

BLESSED SACRAMENT

The parish of the Blessed Sacrament was established by Bishop Harkins, in Mt. Pleasant section, in October, 1888, and the Rev. William I. Simmons was appointed pastor. God blessed him with many years in the sacred ministry and when he passed from this life in 1921, his parish was possessed of splendid organization and a magnificent church. The first Mass was said on Sunday, October 7, 1888, in Odd Fellows Hall, on Academy avenue. The Padelford estate was bought during the same month and plans for the church were prepared by Heins and LaFarge. The cornerstone was laid on June 23, 1889, and on Christmas, Mass was celebrated in the basement where the people attended to their religious duties until the superstructure was finished. The church was dedicated on June 5, 1904. Cardinal Gibbons celebrated Pontifical Mass, and Father Fidelis, C.P. preached. The church is a Basilica modelled upon the Italian Romanesque of a period before the twelfth century with a Byzantine treatment of the interior. Rev. William A. Doran, D.D. followed Father Simmons in 1921. He directed his attention to the erection of a convent and school which were completed in 1926. The Sisters of the Congregation of the Faithful Companions of Jesus were invited to take charge of the training of the children and have achieved a high degree of success. He also carried out with good judgment and artistic taste an elaborate program for decorating the interior of the church and the installation of stained glass windows. He died March 23, 1935. In October of the same year, the Rev. Michael F. O'Brien was appointed by Bishop Keough.

ST. AUGUSTINE'S

St. Augustine's was formed from parts of the Blessed Sacrament and St. Lawrence's parishes by Bishop Hickey and Rev. Thomas Robinson named first pastor. Property was purchased at the corner of Smith street and Olney avenue and the church building has now proceeded as far as the well appointed basement, which serves the congregation for the Sunday Masses and other services. Before the completion of the basement, the people attended Sunday Mass at La Salle.

ST. THOMAS'

St. Thomas', Manton, was founded by Rev. Thomas Carroll in the year of the coming of Bishop Harkins to the diocese. Property was acquired at the corner of Fruit Hill and Woonasquatucket avenues and a church was erected. It was dedicated on November 4, 1889. Father Carroll was succeeded by Rev. William Doran, D.D, and Rev. James O'Reilly. Rev. William J. Frehill came to Manton when Father O'Reilly was sent to St. Teresa's in October, 1935. The Sisters of the Immaculate Heart of Mary teach the children.

ST. ANTHONY'S

St. Anthony's was established in 1900, by Rev. George W. Brown, who has continued there ever since with the exception of 11 months spent at St. Mary's, from October 1934 to September, 1935. Father Brown built church, school, convent and rectory and developed the splendid property on Plainfield street. The church was dedicated in 1912, by Bishop Harkins. The school is taught by the Sisters of the Congregation of Notre Dame.

ST. BRIGID'S

St. Brigid's parish, Thornton, was originally a mission from St. Anthony's and was formed into a parish in

1913 with Rev. Edward O'Donnell as first pastor. Fr. O'Donnell erected the church and rectory. His successors were Father Fitzsimons, Reardon, McLaughlin and Gibbons.

ST. RAYMOND'S

When the Dominican Fathers first came to the Diocese at the invitation of Bishop Harkins, a parish was allotted them near the city line between Providence and Pawtucket. The site for the church was procured in the vicinity of the old Half Way House in which the pioneer priests of Rhode Island found shelter in their early missionary days. While the church was in process of erection the congregation assisted at Mass in a tent and after the experience of a few months the change to the church was most welcome. The Rev. Bernard Logan, O.P., was the first pastor and under his supervision the church and house were provided. A school, taught by the Dominican Nuns has been established. Father Logan was followed by Fathers Hinch and Pastorelli.

ST. PIUS'

St. Pius' parish was begun in 1918, when Providence College was nearing completion. Mass was said in a spacious room on the first floor of Harkins Hall while the combination church and school building was in progress of erection. The first Mass was celebrated on Easter, 1929, and the church was dedicated on October 6, of the same year. The Dominican Fathers have charge of the parish and the school is taught by Dominican Nuns. The line of pastors include Fathers Casey, Noon, Sullivan, Clark and Mulvey.

ST. CHARLES'

The foundation of St. Charles' on Harrison street dates from 1874 when Rev. Napoleon Hardy began to celebrate Mass in the hall of La Salle Academy for the French speaking residents of the city. The church was built under his successor, Rev. Charles Gaboury. It was dedicated July 10, 1881, by Bishop Hendricken. Rev. E. E. Norbert replaced Father Gaboury and built a school. Father Massicotte followed and in 1914, the Marist Fathers with Very Rev. R. Plassmans as superior were invited to the parish by Bishop Harkins. Father Plassmans built the beautiful church, dedicated in 1918. Rev. Hermin Perennes built the new St. Charles' School, which was opened in September, 1932, under his successor, Rev. J. L. Duclos, S. M., who later purchased three lots, so that the parish now owns a whole square. St. Charles' School is in charge of the Sisters of Jesus-Marie.

OUR LADY OF LOURDES'

Notre Dame de Lourdes on Atwells avenue began its life in 1904; Rev. Oscar Mongenais built the church and school. After five years he was replaced by Rev. J. D. Lebel who added the rectory. Upon Father Lebel's retirement Rev. Joseph Hardy was transferred from Centredale and in 1934 when he was assigned to Pleasant View in Pawtucket, Rev. A. Desrochers came to the Atwells avenue church.

CHURCH OF THE HOLY GHOST

The parish of the Holy Ghost was the first to be established here for the Italian Catholics of the city and state. In August 1889, the Rev. Luigi Paroli began to celebrate Mass each Sunday in the basement of the cathedral for his Italian congregation. He was a member of the Congregation of St. Charles Borromeo, founded by the Most Rev. John Baptist Scalabrini, Bishop of Piacenza, Italy, and his Congregation has become known as the Scalabrini Fathers. With the assistance of Bishop Harkins, Father Paroli was enabled to secure a small chapel on Brayton avenue, where the first Mass was said on September 22, 1889. The following April, he purchased the property at the corner of Atwells avenue and Knight street, and Bishop Harkins dedicated the first church built on this site on August 17, 1890. It was realized at the time that the church would be too small to accommodate the people in a few years and plans were made for the erection of the edifice of the present. Father Paroli was succeeded in 1894, by the Rev. Antonio Franchi and the Rev. Paul Novati came in 1896. The contemplated church was begun in 1901, and was blessed the same year. The ceremony was made memorable by the presence of Bishop Scalabrini who had come from Italy. Father Novati was named Provincial in 1902, and his labors in this office occasioned his transfer from Providence. He had built a rectory in 1904, and had founded a new parish in Thornton dedicated to St. Rocco. The Rev. Domenico Belliotti arrived in January, 1905. The first great task confronting him was the erection of the superstructure of the church. He also procured a hall on Penn street, which served as a reunion center for the parishioners, and for a kindergarten conducted by the Franciscan Missionaries of Mary who had just established themselves in this city. The church was completed and blessed on February 6, 1910, by Bishop Harkins. The Apostolic Delegate, Archbishop, and later Cardinal, Falconio was present. Father Belliotti was succeeded in August, 1920, by the Rev. Angelo Strazzoni and the Rev. Flaminio Parenti came in February, 1922.

Early in his pastorate he began the decorating of the interior of the church and the transformation of the facade of the church. He also planned a new parochial school on Ridge street and a convent for the Sisters of Mercy. All these projects have been completed. The school was blessed by Bishop Hickey on October 7, 1923. The new rectory was ready for occupancy in 1927.

ST. ANN'S

St. Ann's became a mission from the Church of the Holy Ghost in September, 1895. The Italian colony in the neighborhood of Charles street and Branch avenue was growing rapidly in population, and Bishop Harkins purchased a building which once had served as a Town Hall for North Providence. It was repaired and remodelled into a church and entrusted to the Holy Ghost pastors. From July 26, 1896, until the coming of Father Bove, the Rev. P. Novati and his assistants celebrated the Masses, attended sick calls and prepared the children for the Sacraments. The future Rt. Rev. Msgr. Antonio Bove conducted St. Ann's Mission on Hawkins street for six years when it was made a parish with Msgr. Bove as its first pastor in January, 1907. Msgr. Bove remained for more than thirty years among his Italian people of the North End, and built the magnificent church and school in the vicinity of Hopkins Park.

Upon his death, the Rev. Benedetto DiMascolo, a former curate in St. Ann's, became pastor. Father DiMascolo added to the property by the purchase of a school on Monticello street which has been transformed into a popular community house. The Sisters of Mercy teach in the parish school, and the Nuns of Pie Venerini di Roma conduct an Industrial School and Nursery. A mission chapel dedicated to St. Anthony on Woodward Road is attended from St. Ann's and also the mission of Our Lady of Charity.

ST. BARTHOLOMEW'S

It was also assigned to Father Belliotti to found the parish of St. Bartholomew in the Silver Lake district. In 1909, there was added to his labors as pastor of the Church of the Holy Ghost the task of providing a church for the numerous Italians who had settled in the neighborhood of the city line and Cranston. Property was procured on Moorefield street where the church and rectory are located. St. Bartholomew's is now one of the flourishing parishes of the Diocese with the Rev. Peter Gorrett, I.S.C.B., in charge. A mission church of the Holy Cross, attended from this parish, is located on Hartford avenue.

OUR LADY OF MT. CARMEL

The church of Our Lady of Mount Carmel on Brayton avenue, was erected in 1923, to accommodate the increasing population in the district where the Church of the Holy Ghost was no longer large enough for all the Italians on Federal Hill. Rev. Nicholas Armento was first pastor, to be succeeded by the Rev. Luigi d'Aleno. Father d'Aleno is expanding his best energies for the spiritual welfare of his people and for the maintenance of his church.

OUR LADY OF THE ROSARY (Portuguese)

In 1877, Rev. Anthony Freitas, pastor of St. John the Baptist Church, New Bedford, came to Providence every Sunday and celebrated Mass for the Portuguese here in St. Joseph's school. The number of parishioners had increased to 700 by 1885, and it was necessary to seek larger quarters for Mass. With the permission of Bishop Hendricken, a Protestant church on Wickenden street between Travers and Brook, was bought and converted into a Catholic chapel. The remodelled building was blessed by the Bishop on March 22, 1885.

It continued as a mission of the New Bedford church until November of that year when it was transferred to the charge of St. Joseph's, Providence, of which Rev. Thomas Elliott, S. J., was then pastor. Our Lady of the Rosary was made a separate parish in February, 1886, and Rev. Antonio M. Serpa, assistant at St. John's, New Bedford, became first pastor.

The wooden building used while the parish was a mission continued to serve for twelve more years. Father Serpa meanwhile collected funds for a new church and property on which to erect it. The land on which the present church stands on Traverse street, extending back to what is now the junction of Benefit street and Fox Point boulevard, was bought in May, 1892, and the adjoining lot, on which the rectory at 463 Benefit street later was built in 1896.

Bishop Harkins laid the cornerstone of the church on

Sept. 12, 1896. A year and a half later, on March 6, 1898, he blessed the basement of the edifice. Completion of the upper part of the church was delayed until 1906. It was dedicated on Sept. 9, by Rt. Rev. Henrique R. Silva, Bishop of Trajanopolis, who came from Portugal expressly for the occasion.

When the Sisters of St. Dorothy were driven from Portugal during the revolution of 1910, their Cardinal Protector asked Bishop Harkins if he would receive some of their number to minister to the Portuguese here. The Bishop agreed to do so and Father Serpa purchased a dwelling next to the church on Traverse street which the Sisters occupied. A house at the corner of Wickenden and Benefit streets was bought in March, 1924, and remodelled to become St. Dorothy's Home. The third floor was fitted up with dormitories where newly arrived women might remain until relatives were located; the second floor became the quarters for the Sisters of St. Dorothy, who cared for the guests, and the first was used as a school where children of the parish were taught Christian doctrine and instructed in sewing, embroidery, cooking, etc.

ST. ADALBERT'S (Polish)

There are six parishes for the Polish speaking Catholics in the diocese, namely: St. Adalbert's on Atwells avenue and St. Hedwig's, North Main street, Providence; St. Joseph's, Central Falls; St. Casimir's, Warren; St. Stanislaus', Woonsocket and Our Lady of Czenstowchowa, Quidnick. In all of these the people are cared for by priests of their own nationality. The traditional

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respect for religion and love of their faith has been in evidence wherever a group of this historic race has settled within the borders of our state. United States history carries a splendid recommendation for the first Polish immigrants to America. Few names are held in higher esteem than those of Kosciusko and Pulaski whose contribution to the cause of American independence has been gratefully acknowledged by all Americans across the years since the Revolutionary War.

The Diocese of Providence has not been without its quota of sturdy, upright, honorable immigrants from Poland. In the early years of the administration of Bishop Harkins parishes were formed and priests appointed to minister to their spiritual needs. St. Adalbert's was the first in this city, on Ridge street, with the Rev. Adalbert Duczmal as pastor, and when the church there became inadequate for the growing congregation, a new site was procured on Atwells avenue where the splendid brick church is the indication that the best traits of this people are persevering in the land of their adoption. Rev. P. P. Switala followed and Rev. B. S. Rosiak is now administrator.

ST. HEDWIG'S (Polish)

As the number of Polish inhabitants of Providence increased in the north end of the city the parish of St. Hedwig was established with the church on North Main street, with the Rev. Michael Dutkiewicz as the pastor. The building had passed through many transformations in its evolution from a manor house of colonial days to a church. The present pastor is Rev. Francis Wilk.

ST. CASIMIR'S (Lithuanian)

On October 13, 1935, the Most Reverend Francis P. Keough officiated at the dedication of the new St. Casimir's Church on Smith street. This is the only parish in the Diocese for Lithuanian speaking Catholics. The parish was planned in October, 1919. In its beginnings Mass was celebrated for its people by Rev. P. A. Vaitonis in the basement of the Cathedral and in 1920, a former Orthodox Greek church was bought. During a period of renovation the Cathedral remained at the disposal of the Lithuanians. On May 15, 1921, Bishop Hickey dedicated St. Casimir's, which had formerly borne the title, St. Peter's.

Rev. Anthony Tamoliunas succeeded Father Vaitonis, serving from September, 1920, to July, 1921. Rev. Julius Caplikas was the next pastor. He reduced the church debt and bought the present rectory at 349 Smith street. In May, 1925, he was transferred to Worcester where he died in 1927.

His successor at St. Casimir's was Rev. Longius P. Kavaliauskas, appointed May, 1925. He built up the parish notably and purchased the property on Smith street opposite the rectory on which the nearly completed new church now stands. Under his pastorate the value of the parish property increased to $50,000. He paid the debt on the rectory, raising approximately $29,000 during his seven-year rectorship and reducing the total indebtedness to $2500.

Father Kavaliauskas died August 8, 1932. He had been in poor health for nearly four years. Bishop Hickey, who celebrated his Solemn Requiem Mass, also gave the eulogy. He paid tribute to the ability of Father Kavaliauskas in marshalling the united support of the Lithuanians in works of charity and education and remarked that in his few short years here the pastor of St. Casimir's had been able to establish his parish on a thriving basis.

Rev. John A. Vaitekunas, present administrator, has been in charge since the death of his predecessor, whom he served as assistant. The old church is being transformed into a school under the supervision of Father Vaitekunas.

ST. GEORGE'S (Maronite)

On America street, this city, the Church of St. George has been in existence for some twenty-five years. The first pastor, Rev. Joseph Ganem, a Maronite priest from Lebanon came to Providence and with the help of Bishop Harkins procured a house which was remodelled into a church. The Maronites were here in sufficient numbers to form a congregation, and from the beginning of their parish they have shown themselves attached to their religion. Rev. N. Gedeon, the present pastor, devoted to his people and their rite, has much improved the original property.

Maronite Catholics in the United States are attended by some forty priests of their own, subject to the Bishops in the Diocese where they exercise their ministry. Here in Providence, St. George's Church on America street was established by Bishop Harkins in 1911. Up to that time Mass for Catholics of the Maronite rite was said in the basement of St. John's Church, Atwells avenue. Rev. Joseph Ganem was the first pastor of St. George's. After serving at the Providence church until 1922, he went to Birmingham, Ala., where he died in 1926. Th Rev. Namatallah Gedeon, present pastor, was appointed on April 1, 1922, by Bishop Hickey. He was giving missions to Syrians in Alabama at the time, at the request of Rt. Rev. E. P. Allen, late Bishop of Mobile.

At the time of its purchase in 1911, the church was but a tenement house at 85 America street and had been remodelled into a combination church and rectory. Extensive repairs were in order and the work was started on January 7, 1926. It was completed at a cost of $30,000 and the church was re-occupied on Sunday, December 4, 1927. During the interim the parishioners attended St. John's Church. A veneering of brick and reconstruction of the entire building along Romanesque lines with an attractive facade and rearrangement of windows gave it an entirely different aspect — it took on the appearance of a church.

Interior changes were no less remarkable. New pews replaced the old benches formerly used, a new organ was installed and new candlesticks and vases were purchased for the altar.

Sunday school is conducted at St. George's by Sisters of Mercy from the Holy Ghost Convent and one lay teacher. The liturgical language of the parish is ancient Syriac and the Maronites take special pride in the fact that they assist at Mass celebrated in the very language which Christ spoke while He was on earth.

CHAPTER XVI

SUBURBS OF PROVIDENCE

ST. ANN'S, CRANSTON

ST. Ann's reverts to the first year of Bishop McFarland's administration. When a church, erected by Father Quinn was dedicated in 1858, Fathers Glennon, O'Gorman and Lynch were there in succession for short periods until 1864 when the Rev. Philip Grace, D.D. came to remain until his change to Newport. Rev. Joseph O'Brien was his successor. Rev. John S. Flynn came next to remain for fourteen years until the coming of Father Stang later to become first Bishop of Fall River. The Rev. Michael O'Hare succeeded him in 1886 and when he became irremovable rector of the Immaculate Conception, the Rev. John Tully was sent to Cranston. Father Tully built the present substantial church, and he followed Father O'Hare to the Immaculate Conception. The Rev. Thomas Tiernan completed the interior and installed the many beautiful adornments to be seen in St. Ann's. Upon the death of Father Tiernan, the Rev. John Henry was transferred here from St. Brigid's, Thornton, by Bishop Hickey.

SANTA MARIA DELLA CIVITA

Cranston had attracted many Italians from the earlier days of their immigration to the State. When St. Ann's, Church was built, use of the old church was given to the

Italians and an administrator appointed. He lived in the rectory of St. Ann's, until the parish had become organized. Rev. C. Schettini had charge of the place and with commendable zeal inculcated the spirit of religion in the hearts of his people and fostered their desire for a new church. Under the title of Santa Maria della Civita a new church is now nearing completion. It is one of the more pretentious of the churches of the Diocese and its accommodations will be ample for the congregation.

ST. MATTHEW'S, AUBURN

St. Matthew's Auburn, was originally a mission from St. Ann's and long after it was erected into a parish the small church of its mission days continued to accommodate its congregation. Mass had been said there every Sunday during the pastorate of Fathers O'Hare and Tully, from the mother church in Cranston. When the district increased in population it was erected into a parish and Rev. Joseph Scheuren was made the first pastor. He purchased a house and remodelled it into a rectory. Upon Father Scheuren's change to East Providence, the Rev. John F. Sullivan, who had been for many years assistant of the Holy Name Church on Camp street, was appointed by Bishop Harkins. During his pastorate he purchased a spacious lot of land with a house upon the property which became a most acceptable convent for the Sisters of Mercy. Four Sisters were sent from St. Xavier's in 1923, and the Sisters of Mercy have continued to care for the church, teach the children and prepare them for the Sacraments ever since. Another tract of land was purchased on Francis avenue with the intention of erecting, sometime in the future, a Catholic school. The crowning achievement of Father Sullivan's administration was the new St. Matthew's which now has a dominant position near the corner of Park and Elmwood avenues.

The Church which was dedicated by Bishop Keough in 1934 is one of the most pretentious in Providence. Its completion was welcomed with joy by the parishioners and the change from the old structure on Park avenue was equally welcome to the zealous pastor who had seen one of his life's ambitions realized. The magnificent temple erected for the glory of God by the pastor and with the generous co-operation of the people of Auburn, is of brick construction. It was built at a cost of approximately $150,000, and it was with no small gratification that the people could assemble for Mass in their new house of worship with the knowledge that it was not incumbered with a debt that would require extraordinary sacrifices to liquidate. St. Matthew's has gone far in its progress and development since it was a mission of St. Ann's and is now possessed of a church property that ranks high in its valuation with any in the Diocese.

In 1933, St. William's mission in Norwood became a parish with the Rev. Joseph Walsh as its first pastor.

ST. WILLIAM'S, NORWOOD

At the re-dedication ceremony on November 10, 1935, of St. William's Church, Norwood, Bishop Keough extended his most cordial felicitations to the pastor and his people on the complete rebuilding of a temple to the honor and glory of God. The sanctuary had been enlarged, new side altars had been installed and improvements had been made to such an extent that the church had not only been remodelled, but almost rebuilt. St. William's was erected into a parish in 1933. It had long been a mission from St. Matthew's, Auburn. The Rev. Joseph M. Walsh was named the first pastor, and in the few years of his administration, the parish has been well organized, societies have been established and gratifying progress has been made in the spiritual and temporal affairs of the church and its people.

ST. PAUL'S, EDGEWOOD

In July, 1907, Bishop Harkins decided upon the establishment of a separate parish for the benefit of the people residing in the district between New York avenue and Hoxie road, and St. Paul's parish was inaugurated with the Rev. Michael J. McCabe as pastor. Within three months he had completed the first church where the first Mass was celebrated on October 27. A casino on Shaw avenue had been used in the months preceding. A rectory was provided in 1910, and plans were then in order for a school.

In April, 1916, three lots of land, comprising 23,000 square feet were purchased on Warwick avenue and in the following July the parish property was extended by the purchase of a house and 4000 square feet of land, adjoining the rectory. In July, 1918, another parcel, comprising 18,000 square feet of land was purchased on Broad street.

Work on the school was begun on July 21, 1921. The building contained 11 rooms and an auditorium, the cost when finished, being $155,000. Dedicated by the late Bishop Hickey, September 10, 1922, the school was opened on the following day with an enrollment of 340 pupils, in charge of the Sister Servants of the Immaculate Heart of Mary, from Scranton, Pa.

In September, 1934, the school began the Fall term as a junior high school. The original church, which had been designed for the accommodation of a congregation of 600, was too small for the growing needs of the parish, and plans were initiated in 1927, for the erection of a more commodious edifice. The church which is considered one of the finest in New England, was completed two years later, and was dedicated by Bishop Hickey, November 16, 1930. It occupies a commanding site on Broad street and Warwick avenue. In Father McCabe's long pastorate, St. Paul's has grown into a most flourishing parish, both in the temporal and spiritual order.

ST. PETER'S, PAWTUXET

In 1933, a section of St. Paul's was separated and formed into a new parish, St. Peter's of Pawtuxet, with Rev. P. W. McHugh as the pastor. Formerly summer residents at Warwick Downs had been served from St. Paul's, Mass being celebrated during July and August in the old casino. Father McHugh had been assistant in St. Paul's and was welcomed into his new charge by a congregation composed of people to whose spiritual needs he had been ministering for several years. They have taken up the task of the upbuilding of their parish with enthusiasm and St. Peter's is now well on the way to emerge from its formative stage into a well appointed parish.

ST. ROCH'S, THORNTON

When Father Novati was made Provincial of his Congregation of Scalabrini Fathers in 1902, he was contemplating the erection of a church in Thornton. He delegated the work to the Rev. Domenico Belliotti who was assistant in the parish of the Holy Ghost. The church and rectory were provided and blessed by Bishop Harkins. The parish has remained in charge of the Missionaries of St. Charles Borromeo wth the Rev. B. Marenchino, I.S.C.B., as present pastor.

OUR LADY OF GRACE, JOHNSTON

Another mission of the Church of the Holy Ghost was established in Johnston, which was raised to the status of a parish in 1913, and the church was placed under the patronage of the Blessed Virgin with the title of Our Lady of Grace. Bishop Harkins sent the Rev. Nicholas Armento to the place as first pastor. The church had been built under the direction of Father Belliotti. The Rev. Casimo Forlio came after Father Armento and then the Rev. Joseph d'Agostino, who was appointed in 1924. Father d'Agostino has labored faithfully for the spiritual good of his scattered congregation. He has extensively improved the church and rectory.

In Lymansville Father D'Agostino inaugurated a course of instruction in Christian Doctrine for the children in 1935. Classes are conducted twice a week by the Franciscan Missionaries of Mary from Fruit Hill. The results of their teaching were in evidence on the occasion of the last First Communion Day in the parish church on June 7, when the children from Lymansville formed about half the class.

ST. LAWRENCE'S, CENTREDALE

In 1907, St. Lawrence's, Centredale was set apart from St. Thomas', Manton. The cornerstone was laid in the same year, but it was not until 1915 that the church was completed, Mass being said in the meantime in the basement. It was dedicated by Bishop Harkins. Rev. Joseph Hardy had been in charge from the beginning. In 1925 he was transferred to Our Lady of Lourdes Church on Atwells avenue and Rev. Dennes F. Fullam came to Centredale. When Father Fullam went to St. Joseph's, Ashton, in 1930, the present pastor, Rev. Arthur A. Lafayette was appointed to St. Lawrence's.

THE PRESENTATION, MARIEVILLE

Up to 1912, the Catholics of Marieville attended St. Edward's on Branch avenue, Providence, or the Church of St. John the Baptist in Pawtucket. Bishop Harkins sent Rev. G. Henry De Foy to the place and on January 8, 1913, he celebrated the first Mass for the parishioners of the Presentation of the Blessed Virgin Mary in Marieville. Soon afterwards construction was started on a two and a half story wooden building consisting of a chapel on the main floor, a recreation hall on the second, and an unfinished basement. The cornerstone was laid Sunday, October 12, 1913, and the structure was dedicated the following May 3, by Rt. Rev. Msgr. Thomas F. Doran, V.G. Father De Foy died in 1917. For the next seven years the Rev. Henri Archambault was pastor. A rectory was provided during his time and at his death in 1924, the Rev. Arthur F. Fournier was appointed. A school was begun in 1929, and in the next year the Rev. I. J. Bouffard, who had been a United States Navy chaplain for several years, came.

One of the first steps Father Bouffard took on going to Marieville was to acquire more land, purchasing 10,000 square feet on Mineral Spring avenue adjacent to the church. On Saturday afternoon, April 16, 1932, at five o'clock the edifice was razed by fire. The following day the Sunday Masses were celebrated according to schedule in Citizens Hall, a building adjacent to the old church, which also provided school quarters for pupils of two grades during week days. The remainder of the pupils were accommodated in the old Marieville portable school, with the exception of the first grade which found hospitality in a private home.

Plans to rebuild were undertaken immediately and construction of the combination church, school and parish hall was begun early in the Fall of 1932. Mass was celebrated in the new edifice for the first time, Sunday, June 11, 1933. The building is unique, inasmuch as the chapel, with the recreation hall underneath, is located in the center, and in the wings are to be found eight classrooms, four on each side. The structure is two stories in height with the church as the dominant unit. The classrooms were opened in the new quarters in September, 1933, and are in charge of the Sisters of the Presentation.

SACRED HEART, EAST PROVIDENCE

In East Providence, the Church of the Sacred Heart was begun by Rev. Farrell O'Reilly and was dedicated by Bishop Hendricken in November, 1880. The Solemn Mass of the day was sung by Rev. J. J. Maguire of Pascoag with Rev. Dr. Wallace of St. Michael's, deacon, Rev. Father Hughes of St. Patrick's, sub-deacon, and Rev. Father Carrigan, Slatersville, master of ceremonies.

The sermon was preached by the Most Reverend

Bishop, who took occasion to congratulate the parish on the successful completion of the handsome church, the beauty and size of which was a surprise to him. The text, "You shall be hated by all nations for My Name's sake," was then explained, the Bishop incidentally referring to the outcry so frequently made against Catholics whenever their names were mentioned in connection with civil affairs ... The history of the Church in New England was evidenced as showing the great spread of the faith in this part of the world, where 105 years ago a solitary Catholic was not to be found. But today New England is divided into several dioceses.

"In this Diocese," he stated, "new churches have been recently dedicated, are now in course of erection, and in the spring, in addition to the sisterhoods already in the Diocese, the Little Sisters of the Poor will be introduced to administer to the aged ... It has been hard work to build churches, schools and monasteries. Affronts and sneers have had to be borne, but if we are hated for His sake, we have the consolation of being loved by Him. If we are daunted, our little means do not make us fear, because God is with us."

The pastors included Fathers O'Reilly, Harty, Haney, Scheuren, McKenna and Houghton.

From the year 1877, Mass was said in East Providence in Watchenoket Hall. The Rev. James V. Brennan of the Cathedral usually officiated and in 1879 bought the property for church and rectory. In July, 1879, Bishop Hendricken administered Confirmation in the hall and soon after the Sacred Heart parish was created. Father O'Reilly remained, until he went to St. Teresa's and the Rev. John Harty came in 1887. Rumford was added as a mission and another was begun at

St. Brendan's, Riverside. Rev. John Haney followed in 1897, when Father Harty was changed to the Sacred Heart, Pawtucket. The transfer of Father Haney to the Assumption brought the Rev. Joseph Scheuren as pastor to be succeeded by the Revs. John H. McKenna, and William Houghton. The school is in charge of the Sisters of Mercy.

ST. MARGARET'S, RUMFORD

St. Margaret's, Rumford, was originally a mission from St. Joseph's, Pawtucket. During Father Kinnerney's pastorate, Dodgeville and Hebronville in Massachusetts, and Rumford were separated from his parish in 1888. Rev. John Harty built the church when it was attended from East Providence. Rev. Cornelius Kelly developed the property at St. Margaret's. He was followed by Rev. Frank Craig, and Fathers Winn, Hanley, Welch and Ferry.

In 1889, Father Harty planned to build the church and the cornerstone was laid Sunday, October 28, by Bishop Harkins, the sermon of the occasion being delivered by Rev. Christopher Hughes, pastor of St. Mary's Church, Fall River. Bishop Harkins dedicated the original edifice on April 13, 1890.

Father Harty was made pastor of Sacred Heart Church, Pawtucket, in January, 1897, and Rumford remained a mission of Sacred Heart, East Providence, seven years more under the jurisdiction of his successor, Rev. John Haney. Bishop Harkins set it apart as a parish, January 4, 1904, appointing Rev. Cornelius Kelly as first pastor.

Father Kelly took up his residence in Phillipsdale, but two months later started construction of the present rectory adjacent to the Church. Upon the death of Father Kelly, Rev. Frank Craig was assigned as pastor, in May, 1910. During his pastorate much was done for the parish both in a spiritual and material way. Many improvements were made in and about the church — a pipe organ was installed, and a statue of the Blessed Virgin Mary was erected on the grounds. Father Craig died February 20, 1925, as pastor of St. Edward's Church, Providence. When he was transferred to St. Edward's in November, 1915, he was succeeded at Rumford by Rev. Thomas F. Winn.

Father Winn's work during the World War for the sailors stationed at the Rumford Rifle Range was deeply appreciated by the men. He was spared only four years in St. Margaret's as he died in St. Joseph's Hospital, April 30, 1919.

Father Hanley succeeded him the following month. During his more than seven years as pastor he effected many improvements, among them the bringing of the former K. of C. hut on the rifle range to the parish property adjoining the rectory. It was turned into a community house and became the center of the parish's social activities. A bell was installed in the belfry of the church, the property was graded, repairs to church and rectory were made and the building fund was in great part amassed during Father Hanley's pastorate.

Rev. Edward A. Welch was appointed pastor of St. Margaret's on September 24, 1926, Father Hanley becoming rector of Sacred Heart Church, Woonsocket. Father Welch, in addition to further improving the property already owned by the parish, purchased the land at the junction of Pawtucket and Bishop avenues adjoining the rectory, September, 1931, and also bought the two lots on the other side of the church on Pawtucket avenue, October, 1930. During his pastorate the building fund was increased, new lighting fixtures were installed in the church and the Sisters of Mercy were invited to conduct the Sunday school and take charge of the St. Aloysius and Holy Angels Sodalities. The Sisters still come each Sunday from St. Xavier's Convent, Providence.

Father Ferry was appointed pastor on October 5, 1934, the same day that Father Welch was transferred to St. Edward's. Father Ferry rebuilt the church. The exterior has been veneered with brick and the interior completely remodelled and decorated. So extensive has been the improvement that St. Margaret's is now possessed of practically a new church.

ST. BRENDAN'S, RIVERSIDE

St. Brendan's, Riverside, was formed from territory originally embraced in the Sacred Heart. Rev. Joseph Hughes was assigned from the Assumption and developed the present attractive parish property. Father Toohey was transferred from Georgiaville to succeed Father Hughes.

Mass was celebrated in Riverside during the summer months starting in 1889, when Winchester Hall on Bullocks Point avenue was rented for that purpose. In the summer of 1891, the Turner avenue school, near the site of the present church, was used instead.

This arrangement continued until 1893, when Rev. John Harty, then pastor of the East Providence parish, purchased about an acre of land on Sprague avenue for a church in Riverside. This mission chapel, St. Brendan's, was built immediately and dedicated in this same year by Bishop Harkins. It was also in 1893, that the first cars of the suburban line of the Union Railroads started regular service that made Silver Spring, Riverside, Camp White and Bullocks Point popular resorts and brought an increase in the number of Catholics in those districts during the summer. St. Brendan's mission chapel served until 1905, when the need was felt for a larger edifice and the present church was built on Turner avenue by Rev. John Haney, who had succeeded Father Harty as pastor of Sacred Heart Church. The new church was dedicated on Sunday, August 27, 1905, by the Rt. Rev. Msgr. Doran, V.G.

By the time the church was dedicated the number of Catholics living in and around Riverside had increased considerably and Mass was celebrated on Sundays the year round. The mission continued to grow until, in 1909, its size warranted its being established as a parish. Rev. Joseph E. Hughes, then an assistant at the Church of the Assumption, Providence, was appointed the first pastor of St. Brendan's the day that the mission was made a parish, April 29, 1909. When Father Hughes went to Riverside there was no rectory and he lived with friends near the church until the present parochial residence was completed in 1910. In 1913, Father Hughes bought more land adjoining the church property and in 1920, disposed of the old mission chapel on Sprague avenue, which had served for 12 years previous to the construction of the present church. Father Hughes was followed by the Rev. John Toohey. He went to Riverside in March, 1930, after eight years as pastor of St. Michael's in Georgiaville. He enlarged the church and added assembly rooms for Sunday school and social affairs.

In 1932, a lot adjacent to the parish property with a cottage on it was purchased. The house was remodelled and is used for social purposes of the St. Brendan's Catholic Men's Club, the St. Brendan's Catholic Women's Club, the Catholic Girls' Club and the Boy Scouts. The remodelled church was re-dedicated Sunday, May 17, 1931, by the late Bishop Hickey who, at the conclusion of the exercises, congratulated the pastor and parishioners on the enlargement and beautification of the edifice and said that it was to be hoped that it "now will be large enough to accommodate the hundreds who flock here from the nearby vacation colonies during the vacation season."

ST. FRANCIS XAVIER'S, EAST PROVIDENCE

When the colony of Portuguese on the Eastern side of Washington bridge had grown to sufficient proportions to warrant the organization of a parish, the Rev. Joseph P. Lopes was sent there for that purpose. Formerly, the Portuguese people were compelled to travel a long distance to the nearest church which was the Holy Rosary on Traverse street. How well Father Lopes succeeded in his task is reflected in the beautiful church dedicated to St. Francis Xavier, and the new rectory on Carpenter street. Upon his coming he procured a suitable site centrally located for the members of his future congregation, on Grove street. The edifice was soon in process of construction and upon its completion was dedicated by Bishop Hickey. Father Lopes has been pastor from the beginning and now has the satisfaction of seeing his parish possessed of a magnificent church property and a congregation faithful to the duties inculcated by their holy religion. The Sisters of St. Dorothy teach catechism to the children of the place.

OUR LADY OF LORETTO

At a short distance from the Six Corners in East Providence on Waterman avenue leading to Fall River, a site was secured for a church by the Congregation of St. Charles Borromeo and the Rev. Domenico Delarolle was sent from the church of the Holy Ghost to organize the parish. Father Delarolle erected the church and procured the rectory shortly after his arrival. The former is of an Italian type of architecture and well adapted to the needs of the congregation. As in other places, the establishment of the parish in their midst has been a great stimulus to the devotion of the Italian people of East Providence.

CHAPTER XVII

BRISTOL COUNTY

ST. MARY'S

BACK to Norsemen days go traces of the history of Bristol, when adventurers from Norway by way of Iceland, were exploring their Vinland the Good. The eyes of Leif Ericson and Thorfin Karisofin with his good wife Gudrid, mother of Bishops, looked with delight across the waters of Mt. Hope Bay and its picturesque islands, almost ten centuries ago. Sagas of Iceland tell as much, and the pity is that they do not more definitely establish the exact location of their Vinland discovered five centuries before Columbus, now believed to have been the region between Cape Cod and Narragansett Bay.

The annals of Rhode Island Catholicity might well be begun with Bristol. It was a port of entry for seagoing ships, and even before the Revolution there were Catholics in the town. Bishop Cheverus and Father Matignon found them there on their first visitations and the record of the day and date together with the substance of the sermon preached in St. Michael's Episcopal Church by the first Bishop of Boston at the invitation of the Episcopal Bishop Griswold, is still extant.

In the middle of the last century, Bristol was a mission from Warren. It was attended by Fathers Tucker, Lamb, Daly and Moore until the advent of the Rev. Michael McCallion, appointed pastor of Warren and Bristol on May 20, 1854, by Bishop O'Reilly, three days after his ordination. A church was built on Wood street and dedicated on October 21, 1855. Fifteen years later it was enlarged to twice its size and dedicated a second time by Bishop McFarland on September 4, 1870. The inference is that the number of Catholics might have doubled in the interim. Four years later the place was given the status of a parish and Bishop Hendricken sent the Rev. Charles A. Rogers to the town on March 4, 1874. The first pastor constructed the rectory. Father Rogers died February 24, 1884, and was succeeded by Rev. Edward Carrigan, who in 1890 was followed by Rev. Patrick McCabe. Rev. Thomas J. Fitzpatrick, now pastor of St. Patrick's parish, Valley Falls, succeeded Father McCabe in 1904, continuing in the pastorate until March, 1908, when Thomas J. Gillan present pastor was appointed.

Father McCabe during his pastorate had purchased land at the corner of Wood and State streets, and in 1910, additional land facing Bristol Common was purchased for a new location for the rectory, and ground on the corner lots was broken for the new church October 8, 1910. The cornerstone was placed July 16, 1911, by Bishop Harkins. The first Mass was celebrated in the chapel of the new edifice, Christmas, 1911, by the present pastor. The old church building was thenceforth devoted to the instruction of the young. To further this work the Sisters of Mercy were invited to establish a community in the parish and a temporary convent was prepared for them. This convent was opened August 28, 1912. On January 23, 1915 ,the former church building after interior remodelling was opened as a parochial school, from which the first graduation took place June 25, 1922.

Early in 1922, the work of completing the interior of the new church was begun and continued until July 10, 1927, when it was dedicated by the late Bishop Hickey. Facing the east side of Bristol Common, at the corner of Wood and State streets, is St. Mary's Church, sometimes called "Beautiful St. Mary's," an edifice monumental in appearance, of steel and brick construction, of the perpendicular Gothic type of architecture, with an imposing bell tower of gray brick and terra cotta trimmings, as is the rest of the building. In addition to its three Catholic parishes, Bristol also has within its boundaries novitiates of two religious orders of the Church. Mount St. Joseph's, first United States novitiate of the Sisters of the Most Holy Cross and Passion, was dedicated by Bishop Hickey, Saturday, July 23, 1932. The following year, on Monday afternoon, October 2, two days before his sudden death, the Bishop blessed St. Columban's, Novitiate of the Society of St. Columban for Missions in China.

Prudence Island with its chapel dedicated to Our Lady of Prudence, is a summer mission from St. Mary's.

ST. ELIZABETH'S (Portuguese)

Our Lady of the Rosary was the only Portuguese parish in the diocese until 1913. Its priests made frequent calls to other parts of the State, especially Riverpoint, East Providence, Bristol and Pawtucket, administering to parishioners. Father Rebello, then assistant here, was designated by Bishop Harkins to found St. Elizabeth's, Bristol, on September 10, 1910. The foundation of five other Portuguese parishes has taken place since that time: St. Francis Xavier's, East Providence; St. Elizabeth's, Bristol; St. Michael's, Phenix; the Church of Jesus Saviour, Newport and St. Anthony's, Pawtucket.

Father Serpa died in February, 1918, and Father Rebello was recalled from the Bristol parish to become pastor in Providence. He was succeeded by the Rev. Father Vieira, who continued in St. Elizabeth's until his death in 1935, when the Rev. Father Barros succeeded him.

OUR LADY OF MT. CARMEL, BRISTOL

During the pastorate of the Rev. Domenico Belliotti at the Church of the Holy Ghost, he was entrusted with the organization of parishes for the Italian Catholics of Bristol and Warren, in 1915.

Before this time these people had depended upon the priests in the English-speaking parishes for their spiritual ministrations. They were about the same number in each of the towns, so plans were formulated for the formation of two parishes at the same time. In Bristol, a church dedicated to Our Lady of Mt. Carmel was erected under the supervision of the Rev. Joseph Poia and the rectory was secured on State street. With the establishment of a parish there came a revival of faith in the hearts of its parishioners and when the Rev. Father Greco assumed charge he found a well organized parish with a congregation devoted to their religion, its devotions and practices. The present pastor is Rev. Francesco Bruno.

ST. MARY'S, WARREN

St. Mary's in Warren goes back to the middle of the last century for its first traces of Catholicity when Rev.

Hugh Mallon said Mass there occasionally in 1848. The Rev. Hilary Tucker, a native of Kentucky, came from Boston to minister to the few scattered children of the Faith who had settled in the country of the Sowams. Father Tucker's visits began in 1851, and a small chapel was built. Rev. P. Lamb, who was to become the second resident pastor of St. Patrick's, continued the mission until the coming of Rev. Michael McCallion who was to be spared for the next thirty-eight years as Warren's pastor. Revs. James Fogarty, John O'Keefe, Austin Dowling, D.D., Edward Colgan and James Fitzsimon, S.T.L., followed in the order named.

Father Tucker's church remained in use for thirty years. In 1881, it was destroyed by fire and another was built and dedicated on November 25, 1883. In the first years of Father McCallion's long tenure of office, Bristol and Portsmouth were missions of Warren, and Father McCallion used to travel on horseback to the former and cross on the Bristol ferry to Portsmouth to minister to his parishioners in those districts. He died in 1892, and on August 30, Rev. James Fogarty succeeded and remained in Warren just four years, going then to St. Louis' Church, Fall River. St. Mary's Institute, located next to the rectory, was built during his pastorate, in 1894. During the first week in November, 1896, Rev. John D. O'Keefe became pastor, holding the office for five and a half years. His successor was Rev. Austin Dowling, who remained at Warren from May, 1904, to June, 1905.

The second longest pastorate in the eighty-five year history of the parish then began, with the appointment of Rev. Edward J. Colgan to succeed Father Dowling. Father Colgan remained at St. Mary's more than twenty years, until July 10, 1925, when he was transferred to St. Edward's Church, Providence. The same day that Father Colgan was appointed to St. Edward's, Rev. James A. Fitzsimon, S.T.L., was made pastor of St. Mary's. Shortly after going to St. Mary's, Father Fitzsimon directed the renovation of the church, refinishing the pews and improving the sanctuary. Oil heating systems were installed in the rectory and church, while the basement of the latter was remodelled to serve as a parish hall. The grounds have been constantly improved and the cemetery, located on Vernon street, well kept. Three years ago a new roof was put on the church, and both that building and the rectory were painted. During the past few years, too, the rectory has been extensively improved, the installation of new ceilings being among the changes made.

Father Fitzsimon has succeeded in paying off a $3000 debt and starting a fund for a school. No change is planned in the immediate future, but eventually the St. Mary's Institute building next to the rectory will be remodelled into classrooms.

ST. JOHN'S, WARREN

St. John's, Warren, goes back to 1877; Bishop Hendricken sent Rev. E. E. Norbert there. He was accustomed to say two Masses each Sunday, one in Somerset where he was pastor, and the other in Warren. The church in the latter place was finished in 1882. Previously the French congregation assembled in St. Mary's Hall. In 1883, Father Norbert took up his residence in St. John's as its first pastor. He was followed by Rev. A. Bernard in 1888, who remained for ten years. The Revs.

A. Fauteaux, Elphege Caron, Ovide Plasse and Joseph Dumont followed in the order named.

ST. CASIMIR'S, WARREN

St. Casimir's parish, Warren, was founded in 1908 by the Rev. Peter P. Switala. The first church was burned a few years after completion and the present church arose on the ruins of the old. Subsequent pastors were Fathers Kapturkiewicz, Rospad, Borek.

OUR LADY OF THE ANGELS, BARRINGTON

The second parish in Bristol County for people of the Italian race was first established, not in Warren, but in the neighboring town of Barrington and placed under the patronage of Our Lady of the Angels. St. Michael's Mission, now St. Alexander's, however, was located in the town of Warren; a church was erected to the basement stage under the direction of the Rev. John Albanese who had been a curate and assistant to the Rt. Rev. Msgr. Bove at St. Ann's in Providence. Father Albanese also built the church in Barrington which was dedicated by the Rt. Rev. Msgr. Doran, V.G., in the summer of 1916. A great celebration which reflected the joy of the Italian residents at the completion of that church was arranged in honor of the occasion and their distinguished guest, Msgr. Doran. The present pastor is the Rev. J. Sorzanno.

CHAPTER XVIII

PAWTUCKET and BLACKSTONE VALLEY

ST. MARY'S

PAWTUCKET'S Catholicity begins with a record of Baptisms to be found in the Holy Cross Cathedral of Boston. Bishop Cheverus visited the place on June 6, 1823, and administered this Sacrament to Jane Morrison, Mary Wall, Edward McCartney, Mary Ann Asely and John Gillespie. Among the settlers brought by the Slater mill, were a number of Catholics. In 1827, James Lenox reported to Bishop Fenwick, that there were two hundred of them in the locality who were desirous of having a priest sent to them. Providence made a similar request in 1828. The Bishop sent the Rev. Robert D. Woodley from Boston and on August 30, 1828, a gift of land was made by David Wilkinson, for a church. The building was completed in November, 1829, and was the first Catholic Church in Rhode Island.

After Father Woodley's departure in December, 1830, the Revs. John Corry, Peter Connolly, and Constantine Lee visited St. Mary's, and on October 22, 1836, Bishop Fenwick gave Confirmation to a class of 47. On the same occasion he gave Father Lee charge of Pawtucket and Newport. He appears to have been assisted in his labors in his widely separated districts by Fathers Corry and Wiley as there are entries of Baptisms performed by both in the register of the Cathedral. Rev. James

O'Reilly followed the priest from Edinburg, and in 1841, the Rev. William Fennelly arrived and was given St. Mary's as his parish with St. Patrick's in Providence as his mission. Father Fennelly's stay was brief, and the Rev. Denis Ryan took his place for a few months when Rev. William Ivers was given Pawtucket and Woonsocket as his field of labor. He went to Ireland in 1844, and Father Fitton, then the pastor of all the State, except Providence, took charge. In 1846, he was given Newport as his mission, and Rev. Joseph McNamee, brought from Cincinnati by Bishop Tyler in 1847, took up his residence in Pawtucket and stayed until his death in 1853. Father Delaney who had been ordained in Providence in 1851, was next in order. He began to extend and improve the church property and in 1857, the Very Rev. William O'Reilly, administrator of the Diocese, dedicated the church which was an enlargement of the original building. Bishop McFarland estimated the congregation at 2600, and the value of the property at $24,000, when he visited Pawtucket, just after his consecration in 1858.

The school dates from 1855. It was taught by lay teachers until 1862, and then turned over to the Sisters of Mercy. Father Delaney was spared as pastor for twenty-six years. He saw the formation of St. Joseph's and the Sacred Heart in Pawtucket; St. Patrick's, Valley Falls; St. Joseph's, Ashton; St. Mary's, North Attleboro and St. James', Manville from his original boundaries. When he died in October, 1879, St. Mary's was possessed of church, convent, school, rectory and cemetery, and a congregation which was overflowing the church of 1857.

The Rev. William Halligan received his appointment from Bishop Hendricken on December 1, 1879. The cornerstone for a new church was laid on August 23, 1885; the dedication came on May 8, 1887. It is the present St. Mary's. Four years later, the new school was opened and four years after, the convent was in course of construction to be opened in 1896. Father Halligan died at the close of 1898; his nineteen years in Pawtucket brought to St. Mary's the three splendid structures which have served the parish so well since their erection. The Rev. John Tennian followed in 1899. A new rectory was completed during his pastorate and a new cemetery developed, which has become the burial place for most of the Catholics of the city. With the Rev. Michael Cassidy, Father Tennian conducted *The Visitor* in the early nineties, until the coming of George Parsons Lathrop to the position of editor. Mr. Lathrop was the husband of Rose, the daughter of Nathaniel Hawthorn. She devoted her life after his death to the care of cancer victims and founded St. Rose's Free Home for Incurable Cancer, now conducted by the Dominican Sisters of the Congregation of St. Rose of Lima in New York. The Rev. John McKenna became the successor of Father Tennian.

SACRED HEART.

The first division of St. Mary's was made in 1872. The parish of the Sacred Heart was established and Rev. James L. Smith took up his duties on August 1. Battery Hall on Division street was the scene of the first Masses. On September 19, the "Pleasant View Purchase" was made, and the church and rectory were built on this site. The cornerstone was placed in May, 1873, and the basement was made ready for occupancy in the fall. Rev. Michael Fitzgerald was pastor in 1875, and in June of the next year the church was ready for dedication. Bishop Hendricken officiated at the ceremony. The Sisters of Mercy began teaching the children in the Sunday School. Father Fitzgerald built the rectory in 1882, and the school was completed in 1889 on the Durfee estate which had been bought for this purpose. The Sisters of St. Joseph came in 1890. Father Harty arrived in January, 1897, and provided the convent in his first year. The Rev. Louis Deady was transferred from Newport upon the death of Father Harty. During his pastorate the church was extensively remodelled and a veneer of brick was placed upon its exterior. The Rev. Bernard Redihan came from St. Augustine's, Newport, as the successor of Father Deady.

ST. JOSEPH'S.

The second parish formed from St. Mary's was in the district across the river. It was dedicated to St. Joseph. Father Delaney bought land in 1873, and began the erection of a church. In January 1874, the Rev. Henry Kinnerney became pastor. For three months he celebrated Mass in Town Hall, until the basement was prepared, and for four years the services were held there. On October 8, 1878, the church was dedicated. The tower and belfry came later and were provided in 1891. The school was inaugurated in 1894. Dodgeville, Hebronville and Rumford were attended from St. Joseph's in their mission days. Father Kinnerney was spared by God for a long and exceptionally successful pastorate. It became, soon after its foundation, one of the most flourishing parishes in the Diocese. The zeal of the pastor and generous co-operation of the people developed the well appointed parish unit that had few equals in the Diocese. The Most Rev. D. M. Lowney, D.D., V.G., Rev. John Barry and Rt. Rev. Msgr. Peter A. Foley were the subsequent pastors, and under them as under Father Kinnerney the parish has maintained the high standards of its earlier days. Bishop Lowney brought the White Sisters to Pawtucket and Bishop Hickey established St. Raphael's Academy within the borders of St. Joseph's.

ST. EDWARD'S

St. Edward's was formed on April 7, 1904, and the Rev. Edward F. Carrigan was transferred from Phenix. The parish was a part of St. Mary's and embraced all the territory west of the New York, New Haven and Hartford railroad to the boundaries of the mother parish. Father Carrigan celebrated the first Mass in his new charge in St. John's Hall on May 15. Within a month he had bought a Baptist church on Lonsdale avenue, near Weeden street and after some improvements had been made the congregation assembled there on June 24. In November, Bishop Harkins blessed the building, and it has served as the parish church since that time. A rectory had already been built on Hancock street and was ready for occupancy on October 8, 1904.

Father Carrigan remained until the end of his days on December 31, 1917. The Rev. William Nagle came from Georgiaville and the greatest of his achievements in the material upbuilding of the property was the school and convent. These were erected at an expenditure of $150,000 and were paid for when finished. The Sisters of Mercy opened the school in the fall of 1924. Bishop Hickey had dedicated it on September 7. The Rev. Edward A. Welch was assigned to St. Edward's by Bishop Keough after the death of Father Nagle on January 18, 1933.

ST. TERESA'S

St. Teresa's, located in a section of Pawtucket, known as Beverage Hill, and St. Augustine's at the western city line of Providence were made into parishes on the same day, July 16, 1929. The former placed under the patronage of the Little Flower at the request of the parishioners received as its first pastor, the Rev. Eugene Hughes, who was well acquainted with the district as he had been assistant in St. Joseph's, Pawtucket, for nineteen years. Father Hughes celebrated the first Mass in the place on July 28, in the hall of the What Cheer Golf Club. A bungalow on Benjamin street was the first rectory. A tract of land, consisting of twenty-eight lots facing on Newport avenue opposite Slater Park, had been purchased, and on Monday, October 28, ground was broken for the erection of the basement church.

On Sunday, September 1, for the greater convenience of the parishioners, the place of the Sunday Mass was transferred to the hall of the Italian Dramatic Club, corner of Sharon and Berkeley avenues. Through the kindness of the organization, the hall was available at all times for church services until the opening of the new church.

The first Masses in the new church were celebrated on Easter Sunday, April, 20, 1930. The building was solemnly blessed by Bishop Hickey on September 28.

Plans for the construction of the rectory on Newport avenue were approved on October 2, and work started immediately. The priests moved into the building on March 1, 1931. To give the church and rectory a fitting setting, the grounds have been improved, and in the center of the lawn a life-size statue of St. Teresa, given by a friend of the parish, has been erected.

ST. LEO'S

St. Leo's parish was established in 1918, by Bishop Harkins. The Rev. Michael Sullivan who had been assistant at St. Joseph's with Father Lowney, was appointed first pastor. Father Sullivan procured a desirable piece of property on Central avenue in the Pleasant View section of Pawtucket. His parish was from territory formerly included within the Sacred Heart, its boundaries extending to the Massachusetts line on the North. Soon after he began the organization of the parish, a suitable site for the church was purchased and in 1918, the building was dedicated by Bishop Lowney. It was one of the last of the episcopal ceremonies of the Most Rev. Auxiliary of the Diocese as he was called to his reward on August 13, 1918. Father Sullivan remained in the parish until his death, when he was succeeded by the Rev. John O'Rourke. Father O'Rourke improved the interior of the church and has a model rectory.

ST. JOHN THE BAPTIST'S

Rev. William Meenan, who died as pastor of St. Mary's, Newport, was chaplain at the Home for the Aged, Woodlawn, as his first assignment after ordination.

So many French residents received permission to assist at Mass at that institution that the need of a parish church became apparent. Upon the advice of Bishop Hendricken, Father Meenan purchased land in 1886 and this transaction marks the beginning of St. John's. A chapel was built and Father Leclerc came from Notre Dame each Sunday to say Mass. Meanwhile he had completed a rectory and was named first pastor. Bishop Harkins sent him to Woonsocket to establish St. Ann's and Father Garcin took his place. A stone church supplanted the little chapel and was dedicated on Decoration Day, 1897. Father Garcin went to Algiers and his successor, the Rev. Alphonse Graton, began in the year of 1902 his pastorate which was to continue until his death in 1935. During this period additions were made to the property and new buildings erected, all to be climaxed by the new St. John's, one of the finest examples of 16th and 17th century Italian Renaissance architecture to be seen in America. The edifice was built to replace the church destroyed by fire and was dedicated in 1927. Father Graton was succeeded by Father Laliberte.

OUR LADY OF CONSOLATION

Our Lady of Consolation parish was formed in 1895 in the Pleasant View section of Pawtucket from territory originally included within the boundaries of Notre Dame du Sacre Coeur.

Rev. Joseph Bessette, D.D., was appointed first pastor and the parish was incorporated on September 23.

Land for a church at the corner of Broadway, Webster and Sabin streets was bought on October 3, 1895, and construction soon started. A hall nearby was used for

Mass while the building was being erected. Father Bessette offered the Holy Sacrifice for his new flock for the first time on September 29. Work on the wooden edifice proceeded rapidly and the building was first occupied on the Feast of the Epiphany, January 6, 1896.

Before that year came to a close the parish made two important purchases of property. The first was on Feb. 10, when the land on which the rectory stands, at the junction of Broadway and Sabin streets, was bought. The following September 12, territory on Charles and Sabin streets, adjoining the church, was purchased. Work on the rectory, which still serves the parish, was started on January 16, 1899.

It was with the hope of being able to erect a school in the near future that Father Bessette had bought the land adjoining the church and as soon as the rectory was completed he devoted every effort to realizing this ambition. He found the parishioners willing cooperators and before the winter of 1904 had come to a close was able to award the contract. Additional land had been purchased on Webster street and the parish found itself with ample territory for the erection of the large building. Construction was started on March 10, 1904, and the building was dedicated on the following December 4.

Father Bessette invited the Sisters of St. Chretienne to the parish and twelve members of that congregation at present form the faculty. Living quarters are provided for them in the school, the building serving as a combination school and convent.

Father Bessette was pastor nearly thirty years, living to see the parish which lacked even territory for a church when he took charge increase until its holdings included the original church, which he subsequently turned into a parish hall, the rectory, the school and the present imposing edifice overlooking Broadway at Sabin street. The day set for the dedication of the new church, however, became one of great sorrow for the people of the parish, as Father Bessette died a few days before the date appointed for his investiture as Prothonotary Apostolic and the dedication of the church.

The church is constructed of red brick with cast granite trimmings, and is designed in the quaint Lombardy style, with a modern touch added here and there. The dominating feature of the design is a lofty campanile, which, together with the facades of the building, is ornamented with the strapwork characteristic of this style.

Rev. Elphege Caron came from Warren in 1925 and remained until his death in 1933, when Rev. Joseph Hardy was appointed.

ST. CECILIA'S

Boundary lines and property holdings of the parish of Our Lady of Consolation changed notably when Rev. Elphege Caron became pastor in 1925, shortly after Msgr. Bessette's death. During the latter's pastorate, the adjoining parish of St. Cecilia's had been formed, as well as Sacred Heart parish, North Attleboro, both of which territories formerly were served by Our Lady of Consolation Church.

St. Cecilia's was founded in 1910 by Rev. H. Sylvester who built a combination church and school in 1912. He remained as pastor until his transfer to Mapleville in 1923. The Rev. Norman Meunier acted as administrator from October, 1922, until June 1923, when the Rev. M. A. Hebert came to St. Cecilia's.

ST. ANTHONY'S (Portuguese)

The parish of St. Anthony was begun in 1927, for the Portuguese of Pawtucket. Before the erection of the church, Mass was said for them at St. Mary's by the Rev. M. C. De Barros who had formerly been in Portsmouth. The church was dedicated by Bishop Hickey in 1928. The congregation increased when the church was placed in their midst. When Father De Barros was transferred to St. Elizabeth's, the Rev. A. M. Martins was sent to Pawtucket.

HOLY TRINITY, CENTRAL FALLS

Holy Trinity was begun when Central Falls was still a part of the town of Lincoln. It was established by Bishop Harkins in 1889, and its first Mass was said in Temperance Hall, High street, by the Rev. Patrick Farrelly. After due deliberation a site was purchased at the junction of Fuller, Hedley and Adams avenues and the cornerstone for the Holy Trinity was placed by Bishop Harkins on September 15, 1890. The building had progressed far enough by February 16, 1890, for the celebration of Mass. On May 22, 1892, the church was dedicated. A rectory was completed in 1893. In 1899, the parish was free from debt and a new project was proposed, namely, the erection of a school and convent. The next year seven Sisters of the Presentation of the Blessed Virgin Mary took up their abode in the new convent, 325 Cowden street, September 7, 1905. The school, located on the adjoining lot, was opened four days later with five grades in seven rooms.

Msgr. Farrelly was named pastor of St. Michael's, Providence, May 1, 1912, and was succeeded at Holy Trinity by the late Msgr. Sullivan, who came from St. Agnes, Providence, to which he had been sent as first pastor eight years before. Following his ordination in 1891, Father Sullivan served thirteen years as assistant at St. Mary's Church, Broadway. He was pastor of Holy Trinity more than eighteen years, until his death, July 19, 1930. Immediately on taking charge of the parish he set to work to further reduce the debt on the school convent and to install several improvements in the parish property. In 1915, he had the original windows of the church replaced and a marble altar erected. The parish was made a permanent rectorship in 1914.

In 1917, Father Sullivan had the interior of the church completely decorated. The edifice was solemnly consecrated by Bishop Hickey, November 11, 1922.

In addition to his pastoral duties at Holy Trinity, Msgr. Sullivan was actively engaged as a writer, some of his books winning national attention. His works included "*The Visible Church,*" "*The Externals of the Catholic Church*" and "*Fundamentals of Catholic Belief.*" He also was a student of science, especially astronomy, and contributed occasionally to scientific magazines.

With church, school, rectory and convent fully equipped, he conceived the project of a social center for the parish and personally designed plans for a Community House, erected on Cowden street in 1925 at a cost of $150,000. The building was dedicated by Bishop Hickey on January 23, 1926. It contains club rooms for men and women, a library, bowling alleys, a gymnasium, pool tables and a hall equipped for the showing of motion pictures.

Father Sullivan was invested as a domestic prelate with the title of Right Reverend Monsignor on November, 10, 1929, by Bishop Hickey. He died July 19, 1930.

Father Hanley was transferred to Central Falls, September 19, 1930, after a four-year pastorate at Sacred Heart Church, Woonsocket. During the years that he has been pastor at Central Falls, Father Hanley has reduced the debt on the Community House and made several improvements on the church, school and grounds. The basement of the school has been renovated to improve the sanitary conditions and new radiators have been installed in the building.

OUR LADY OF THE SACRED HEART

Bishop Hendricken established the parish of Our Lady of the Sacred Heart in September, 1873, and appointed the late Rt. Rev. Msgr. Charles Dauray first pastor. The new foundation was incorporated in April, 1874. Armory Hall on Exchange street, Pawtucket, was first used for Mass. In March, 1874, Father Dauray purchased property on Fales street, Central Falls, and started construction of the parish's first church, since torn down. Its cornerstone was laid at about the time of the parish's first birthday, September 13, 1874, and the completed edifice was blessed October 2, 1875.

On November 14, 1875, Father Dauray was transferred to Precious Blood parish, Woonsocket, where he remained fifty-six years until his death. His successor at Central Falls was Rev. Leo Bouland, who served as pastor until May, 1880, when he was tranferred to Boston. Rev. George T. Mahoney was the third pastor, serving for a fourteen-year period during which the population was increased greatly by constant immigration from Canada. Early in his pastorate, in September, 1880, he established a parochial school, opening two classes in the church on Fales street. Sisters of Mercy were the teachers. This arrangement prevailed for more than a decade, until Father Mahoney bought and, in 1891, remodelled "Sprague's store" at the corner of Broad and Lincoln streets. The building was dedicated August 28, 1892, and opened the following month as a parish school with the Sisters of St. Ann in charge. The building served as a combination school and convent, living quarters for the nuns having been built in during the remodelling.

On February 7, 1894, Father Mahoney was appointed pastor of St. Charles' Church, Woonsocket, and was replaced by Rev. Joseph H. Beland, whose pastorate continued for thirty-five years. At the time of his appointment, Father Beland was pastor of St. James Church, Manville, where he had built the parish school.

Within a month of his arrival at Notre Dame he purchased the dwelling on Broad street, opposite the site on which the present church now stands, and converted it into a rectory. Later in the year he bought property on Daggett avenue, Pawtucket, for use as a cemetery. In 1899, wishing to provide a center where the young men of the parish might gather, he built a gymansium on Fales street, still used by the parish. Two years later Father Beland remodelled the building on the Jenks property into a school to accommodate the younger children of the parish. The total enrolment of the school was then about 800. Wishing to relieve the crowded conditions, he invited the Brothers of the Sacred Heart to take charge of the boys.

He soon saw that a larger building was necessary and constructed the school at the corner of Fales and Fletcher streets. At the time of its erection, in 1910, the building was the largest school in the Diocese. It was blessed by Bishop Harkins in October, 1911, in the presence of Most Reverend Louis P. A. Langevin, Archbishop of St. Boniface, Manitoba, who preached. The school at the time had a registration of 1200 pupils. One of Father Beland's first steps to alleviate the crowded conditions in the school had been to turn the Sisters' living quarters in the original building into class rooms, and to purchase a dwelling on Broad street which he converted into a convent for them. This arrangement continued until 1919, when he had a new brick convent erected at the rear of the Broad street building.

The following year he had the latter remodelled, turning it into the present rectory. The former rectory, on the opposite side of the street, was sold. Convent and rectory were blessed by Bishop Hickey, October 21, 1921.

In the Spring of 1925, a grotto was constructed in the rocks behind the convent. Blessed by Father Beland, June 17, 1925, it is one of the most attractive reproductions in New England of the Lourdes shrine.

Construction of the new church was started the week of July 11, 1926, and the exterior was completed the following year. Lack of funds to continue the work then forced a postponement. Father Beland died October 23, 1929, and was succeeded by Rev. Camille Villiard, who came from Woonsocket, where he completed the church begun by his predecessor, Rev. Napoleon Leclerc and erected a new convent for the Sisters of the Presentation. On March 12, 1933, when it seemed that the worst of the depression had passed, Father Villiard launched a campaign to raise a fund for finishing the new church. The drive proceeded successfully and October 15, 1933, was fixed as the date of the blessing of the edifice by Bishop Hickey. Following his sudden death on the fourth of that month, it was decided to retain the original date, and Father Villiard officiated at the exercises which marked the formal opening of the new church of Notre Dame du Sacre Coeur.

ST. MATTHEW'S

One of the most elaborate parish units in the Diocese is located at the junction of Dexter street and Lonsdale avenue, Central Falls. St. Matthew's parish began in 1906 — a combination church and school was finished in 1907.

Msgr. Laliberte has been pastor from the beginning. He had been assistant at St. Ann's Church, Woonsocket, from November 30, 1894, to October 13, 1906.

On that date he was sent to Central Falls to found St. Matthew's. In 1929 he was elevated to the rank of Domestic Prelate by His Holiness Pope Pius XI. The late Bishop Hickey conferred the honor upon him on December 8 of that year on the occasion of the dedication of the new $600,000 church.

In 1917 when the parish's tenth anniversary was celebrated, it was looking forward to the time when it could build a beautiful and permanent church. Hard work, self-sacrifice and generous giving had made possible the combination church and school and the same spirit of devotion brought into being the edifice dedicated on the Feast of the Immaculate Conception.

Styled in decorated French Gothic, the building is recognized as one of the most beautiful churches in New England. One of its many features is the beauty of its stained glass windows. The oak pews in its nave provide seating accommodations for 1200 persons. Situated south of the school, the building faces Dexter street, and extends back along West Hunt street.

At the time it was started, Msgr. Laliberte had accumulated $400,000 toward paying for it, two-thirds of its cost. All other debt, coincident with the founding of the parish, erecting or purchasing its first buildings, had been wiped out during the first ten years.

School needs so outgrew the accommodations that, three years ago Msgr. Laliberte was obliged to raise the roof of the school ten feet and add a third story containing eight class rooms. The original capacity had already been increased by conversion of the former chapel on the first floor into class rooms. The basement has an auditorium seating 500.

In 1935, eight new pinnacles, surmounted by crosses, were added to the church tower, extending it to its proper height. Decoration of the interior of the church, and the replacing of the present altars with newer ones are on Msgr. Laliberte's program of future improvements.

ST. JOSEPH'S

In Central Falls, St. Joseph's parish was formed in 1906 for the benefit of the Polish Catholics.

Bishop Harkins appointed Rev. Francis Kluger first pastor, and the young priest used the basement of Sacred Heart Church, Pawtucket, for Mass on Sundays and holydays for several months, awaiting an opportunity to procure a separate edifice where the religious services of the new parish could be conducted. This came early in the following year when Temperance Hall, which stood on the site of the present edifice was purchased.

A new church was dedicated in 1919 which had been brought to completion by the second pastor, the Rev. Lawrence Malecki. The Bernadine Sisters were brought to the parish to teach the children the previous year. Fr. Malecki remained as pastor until his death in 1934 when the Rev. Peter Switala was named administrator.

ST. BASIL'S (Greek-Melchite)

St. Basil's was founded for the Syrian Catholics of Rhode Island by Bishop Harkins in 1907; Rev. Hananias Boury, then of Boston, Mass., one of the comparatively few priests of the Greek-Melchite rite in the United States, served as first pastor.

Father Boury celebrated Mass for his parishioners in the basement of the "old" St. Joseph's (Polish) Church, Central Falls. In 1909, he started a fund for a church, raising $1000 among his people, with which he purchased the site, 50 by 100 feet, at 445 Broad street. Central Falls, on which the present church stands.

After the price of the land had been raised there were no funds available for erecting the church, and the cost, $8000, was provided by Bishop Harkins. A combination church and rectory, with living quarters for the priest on the second and third floors, was built. Its cornerstone was laid by the Bishop in May, 1910, and the structure was completed in September, 1911.

In November, 1919, the late Bishop Hickey named Father Jock, who was then chaplain of St. Mary's Hospital, Wausau, Wis., as pastor.

St. Elias' was founded for the Syrians of Woonsocket in the late summer of 1931. The church, at the corner of Hamilton and Jackson streets, was erected in three months at a cost of about $6500, on land given by two of the parishioners. The building accommodates a congregation of two hundred and is one and a half stories high. A large basement has been so constructed that it can easily be remodelled into a parish school.

Father Jock, designated by Bishop Hickey, to represent him and officiate at the ceremony, dedicated the building on Sunday, December 20, 1931.

ST. PATRICK'S, VALLEY FALLS

From St. Mary's the Mother Church of Pawtucket and the Blackstone Valley, were formed all the parishes as far north as Woonsocket and south as far as the city line. Rev. Patrick G. Delaney purchased a tract of land in Valley Falls on November 3, 1857, and made a second purchase three years later. In 1861, Rev. Richard O'Gorman was named first pastor. In July of the same year the church was blessed by Bishop McFarland. It had been erected under the supervision of Father Delaney. The lines of the parish extended from Central Falls to the Woonsocket line and North Attleboro was also included. Rev. Daniel Mullen succeeded Father O'Gorman and remained for four years when Rev. Hugh O'Reilly came to Valley Falls to remain until 1872. During his pastorate a mission was established in Ashton and dedicated to St. Joseph. Mass was also said every other Sunday in Albion and Manville. In 1872 the fourth pastor, Rev. Thomas Kane arrived, who was destined to remain for the next 20 years. Father Cassidy succeeded until 1908, and when transferred to St. Charles', Woonsocket, the present pastor, Rev. Thomas J. Fitzpatrick was placed in charge. The church built by Father Delaney underwent an extensive remodelling both inside and out and this project crowned the achievements of Father Fitzpatrick in the program of improvements he carried on from the date of his appointment. The Institute Building was erected by Father Cassidy. The Sisters of Mercy have conducted the school from the beginning of the parish. Their convent was destroyed by fire and in the reconstruction a practically new building was erected under the supervision of Father Fitzpatrick.

ST. JOSEPH'S, ASHTON

Continuing along Broad street and the Mendon road to Berkeley and Ashton, St. Joseph's Church comes into view, ideally situated between the two villages as the most impressive building which borders upon the highway. It was erected in 1890, by Rev. James FitzSimon, replacing the church which had met the needs of the people from 1872, the year of the establisment of the parish. Father FitzSimon also erected the Church of St. James in Manville in 1874. Berkeley, Ashton, Albion, Cumberland Hill and Manville were all included within the borders of St. Joseph's; these former missions belonged first to St. Mary's in Pawtucket and later to St. Patrick's, Valley Falls. All these places later became parishes, the last to be erected being St. Joan of Arc's on Cumberland Hill. The line of pastors in St. Joseph's after Father FitzSimon included Fathers Baggott, Gibbons, Fullam and McKenna. Father Gibbons devoted much attention to the cemetery and succeeded in making of it one of the more attractive burial places of the State.

ST. JOAN OF ARC'S, CUMBERLAND HILL

St. Joan of Arc's on Cumberland Hill was long a mission of St. Joseph's, Ashton. A chapel had been procured by Father Baggott in 1912; his successor, Father Gibbons, continued to attend the "Hill" and Mass was said there every Sunday. In 1929, the place was set apart as a parish; Rev. David B. Brunelle was the first and Rev. Moise Leprehon the second pastor.

ST. AMBROSE'S, ALBION

Albion, founded as a parish in 1904, traces its first Mass back to 1872, when occasionally, the Holy Sacrifice was offered in Firemen's Hall. Priests came from St. Patrick's, Valley Falls, and later on from Ashton. Rev. James A. FitzSimon was in charge of the latter place, together with Albion and Manville. The first definite step toward formation of the present St. Ambrose's parish was taken in August, in the year 1894, when Bishop Harkins sent Rev. J. D. Lebel to Ashton as an assistant with the specific assignment of attending a mission at Albion. A site for a church and cemetery was purchased from Samuel Clark. The church was blessed by Bishop Harkins, August 27, 1898, and the place remained a mission from Ashton until 1904, when the Rev. A. Bernard was made pastor to remain until 1912. Rev. Hercule J. Lariviere was there until 1925.

Father Lariviere, in August, 1916, bought the old Albion public school, which is still used as St. Ambrose's. He also purchased a large lot on part of which he built a rectory costing $7000. Another purchase was the organ, which served for the first time at his funeral, Wednesday, November 18, 1925. Rev. Arthur H. Messier was his successor, being appointed in December, 1925. He continued the work of Father Lariviere, taking special care of the children and the different sodalities. But his pastorate was a short one. He died Tuesday, September, 17, 1929. Rev. Arthur A. Lafayette succeeded him before the month came to a close. There was money enough in the treasury, so he cleared the mortgage on the church property and started some repairs. Five months later, in February, 1930, he was appointed pastor of St. Lawrence's Church, Centredale, and Rev. J. A. Forest succeeded him, continuing the repairs on the property. In 1931, Father Forest obtained the services of the Sisters of the Presentation of Mary from St. Hyacinth, Canada, to take charge of the children of the parish. The school until then had been conducted entirely by lay teachers. The Berkshire Fine Spinning Associates, Inc., for a nominal sum, furnished a house for the Sisters not far from the school. This, as well as the buildings owned by the parish, is located on School street.

The present pastor, Rev. David B. Brunelle, was appointed in October, 1931, when Father Forest was assigned as first pastor of Christ the King parish, Centreville. Father Brunelle is one of five brothers, all of whom are priests.

ST. JAMES', MANVILLE

When St. Patrick's parish was erected in Valley Falls in 1859, Berkeley, Ashton, Albion and Manville were included within its limits as missions. Once upon a time the last named place had been attended from Harrisville when Fathers Duffy and Tully were the pioneer priests of the town of Burrillville. On November 1, 1872, the Rev. James A. FitzSimon was sent to Manville by Bishop Hendricken with the three villages to the south included in his jurisdicton. He straightway planned the Church of St. James, and continued collections for its erection through the panic year of 1873. The cornerstone was laid on April 26, 1874, and in the summer of the next year the edifice was blessed by Bishop Hendricken. Father FitzSimon was then transferred to St. Joseph's, Ashton, and the Rev. A. Bernard came to Manville to remain until 1887. He was succeeded by Rev. A. Bachaud in 1888, who was in charge until his death in 1892. He had improved the church and built a rectory. The Rev. J. Beland followed and in his tenure of office of two years, had erected the school. In 1894, he was transferred to the Church of Our Lady of the Sacred Heart in Central Falls, and Father Jourdan took his place in Manville where he died on July 20, 1896. The Rev. Eugene Lessard, who was destined for a long pastorate of thirty years, followed Father Jourdan. He built the convent of St. Ann which was blessed on November 26, 1897, and to him belongs much credit, for the fostering of the strong Catholic faith that has been characteristic of the people of this village.

St. James' grew into a prosperous flourishing center of Catholicity. Its parish property, church, convent, rectory and school, became the pride of the congregation and Manville has had also from its beginning one of the better equipped parish units of the Diocese. When Father Lessard decided to retire to Canada, the Rev. F. X. Desmarais, the present pastor, was placed in charge. On

November 10, 1919, the original church, built by Father FitzSimon almost fifty years before, was totally destroyed by fire. The more magnificent St. James' which rose upon its ruins was blessed, April 17, 1932, by Bishop Hickey. The grand celebration commemorative of the golden jubilee of the parish was one of the first functions to be attended by Bishop Keough after his consecration as Bishop of Providence.

CHAPTER XIX

NORTHERN RHODE ISLAND

CITY OF WOONSOCKET

ST. CHARLES'

ST. Charles' has the distinction of being the mother church of the northern part of the state and of towns beyond the Massachusetts line. It has a history of more than a century since its beginnings may be discerned in the visits of such missionary priests as Fathers Woodley and Fitton. In 1928, the observance was held of the centenary of the first Mass said in Woonsocket. The congregation consisted of ten men, Michael Reddy, Patrick Mullen, John McGuire, James Holland, Hugh McCaffrey, Oliver Burke, Thomas Ide, Hugh O'Brien, Edward McCabe and James Connolly. Father Woodley set up his altar in the house of Walter Allen, a non-Catholic, and in subsequent visits, it is probable that he celebrated the Holy Sacrifice in the same place. In 1834, Father Fitton became a regular visitor. His Masses were offered up at first in private homes and later on his congregation increased to the extent that the hall of the Woonsocket Hotel was secured, which was in use until the first church was built in 1844. The few Catholic immigrants attracted to the place by the digging of the Blackstone Canal in 1825 and 1826, and others who found their way there after the mills became the chief factor in the early forties, formed a congregation which justified the establishment of a parish by Bishop Tyler with the Rev. Charles O'Reilly as the first resident pastor.

Four noted names follow one another in the record of St. Charles' namely, the Rev. Hugh Carmody, D.D., the Most Rev. Thomas F. Hendricken, D.D., the Rev. John Brady who made history in the city of Hartford and the Rev. Father Lenihan. With the advent of the Very Rev. Michael McCabe began the great development of Woonsocket as a center of that vigorous, fruitful Catholicity, with which the city has ever been blessed. He was destined to remain until 1893, with the exception of the period from 1867 to 1869, when he was at St. Patrick's, this city. Father McCabe planned the present St. Charles' and extended the school facilities. He had the joy of seeing the edifice dedicated by Bishop McFarland in 1871, and when God called him to his reward he had built up one of the most flourishing parishes in New England. During his time in Providence, Very Rev. Bernard O'Reilly, D.D., was sent to Woonsocket.

So varied was Dr. O'Reilly's career, and so exceptional were his attainments in literature that he gained for himself an honored place on the list of the many distinguished priests whose memory abides in the parishes of this Diocese. He was born in County Mayo, Ireland, in 1820, came to Canada as a boy, studied in Laval University and after his ordination was devoted to the fever stricken immigrants driven from Ireland by the famine. He came to New York in 1851, to become a professor in Fordham College; with the outbreak of the Civil War he went as chaplain to the Sixty-ninth Regiment of New York and served in the army of the Potomac. General Thomas Francis Meagher, in his narrative of the Battle of Bull Run, describes a scene in which Father O'Reilly, and Father Scully in the Ninth Regiment of Massachusetts, were the inspiring figures: "Were it not," he wrote, "for the visit of Father Scully, the young and devoted chaplain of Col. Cass' Regiment from Boston, who, having heard of Thursday's fighting, dashed across from Washington, over five and thirty miles, to see and learn all about us, Saturday, despite all the glaring sunshine, would have been a gloomy day indeed. His hearty words and presence lit up afresh the life and fire of the Sixty-ninth; and he came in good time, and most kindly stayed long enough to relieve our own beloved chaplain, Father O'Reilly, at the confessional. There were few of the Sixty-ninth who failed to confess and ask forgiveness on that day. Everyone, officers as well as privates, prepared for death. Sincerely and devoutly they made their peace with God. This is the secret of their courage, and the high, bright, spirit with which they bore all hardships, the privations, the terrors, the chastisements of the battle. It was in truth an affecting sight — that of strong stalwart rugged men — all upon their knees, all with heads uncovered, all with hands clasped in prayer and eyes cast down, approaching one by one, the good dear priest, who seated at the foot of an old bare tree, against which some of our boys had spread for him an awning of green branches, heard the confessions of the poor fellows and bid them be at ease and fearless. Long as I live I shall never forget that scene. It was not less impressive than that of Father O'Reilly's passing along the line, as we knelt within the range of the enemy's batteries on one knee, with bayonets fixed, expecting every minute to be swept upon, and the final benediction was imparted."

After the war he became pastor of St. Charles' and proceeded with the building of a new church and purchased a site for a convent. In 1869, he left Woonsocket, and returned to New York to become the editor on Catholic subjects for the New American Encyclopedia, published by the Appletons. He traveled extensively in Europe and became a contributor to *The New York Sun.* In Rome he was made a Domestic Prelate by His Holiness Pope Leo XIII, and was commissioned to write the life of that great Pontiff, which work was published in New York in 1887. Among his other books were, *The Life of Pope Pius IX, Mirror of True Womanhood, True Men, Key of Heaven, The Two Brides* and *The Life of John MacHale, Archbishop of Tuam.* Returning from Europe, he was made chaplain at Mount St. Vincent, where he remained until his death in 1907.

Dr. O'Reilly left Woonsocket in 1869, and Father McCabe returned. A church had been begun by Father Lenihan, continued under Dr. O'Reilly, was completed in 1871, and dedicated on October 15, by Bishop Mc Farland. On August 10, 1893, the church was consecrated and the following December, Father McCabe passed to his reward. He had seen in his life time, the growth from the humble chapel provided by the Irish immigrants to the perfectly appointed parish unit which he left to his successor the Rev. George Mahoney, when he laid down his burden as builder of St. Charles'. Father Mahoney began a new school in 1897, which Bishop Harkins blessed at an elaborate celebration on July 4, 1898. He founded the St. Vincent de Paul Home on Pond street in 1905, and introduced the Sisters of St. Francis to the city. His death occurred in 1907 and the Rev. M. P. Cassidy came to his home parish from St. Patrick's, Valley Falls. He proved to be a worthy successor to his illustrious predecessors, and a capable administrator of everything which concerned the life of his parish. He died on July 6, 1920, and the Rev. Cornelius Holland, S.T.L., was appointed by Bishop Hickey. Fathers Mahoney and Cassidy had been carrying on the decoration of the interior of the church on an elaborate scale and it remained for Father Holland to bring the work to a successful conclusion. Inside and out the St. Charles' of the present is a fitting illustration of what a church should be as embodying the beautiful Catholic traditions of a hundred years.

SACRED HEART

A division of St. Charles' formed the parish of the Sacred Heart established in 1895, by Rev. John W. McCarthy. From September 22 to December 15, Mass was celebrated in Harris Hall. The church was blessed on December 22. After six years in Woonsocket, Father Mc Carthy was appointed to St. Mary's, North Attleboro. Revs. T. J. Loughran, E. Raftery, E. O'Donnell and Rev. Thomas O'Connor followed. A new church was planned by Father Loughran and completed in the time of Father O'Donnell.

The first Mass in the new parish was celebrated by Father McCarthy September 22, 1895, in Harris Hall on Main street. Pending the building of a church, confessions, baptisms, marriages and funerals took place in St. Charles' Church. Within a few weeks, land was purchased on Second avenue and the foundation of the first Sacred Heart Church was started, October 20, less than a month after the pastor's arrival. Three months after he offered the Holy Sacrifice in the new structure, December 22, 1895. The church, a substantial wooden building was dedicated on the second Sunday in January, 1896, by Bishop Harkins. It served the members of the Sacred Heart parish as a place of divine worship for thirty years. It is now used as a parish hall. After five years of successful labor at Sacred Heart, its first pastor was transferred to St. Mary's, North Attleboro, and later was made permanent rector of Sacred Heart Church, Fall River. Rev. Thomas J. Loughran succeeded Father McCarthy in Woonsocket. He celebrated his first Mass in the church, February 17, 1901. Father Loughran remained until his death on February 16, 1917, at St. Theresa's Hospital, Montreal.

Rev. Edward M. Raftery followed Father Loughran as pastor, assuming his duties during the first week in March, 1917. His pastorate at Sacred Heart, though productive of much fruit was brief. Rev. Edward O'Donnell, then pastor of St. Brigid's Church, Thornton, succeeded him at Sacred Heart, the appointment being made by the late Bishop Hickey, August 27, 1920. During his term as pastor a plot of land on Third and Fourth avenues was purchased for future school purposes. With the same end in view, he purchased a house and lot at the corner of Second avenue and Olo street, the dwelling to serve as a convent for the Sisters who would teach. Plans for a new church were inaugurated following a fire on the Sunday after Christmas, December 28, 1924, in the then thirty-year-old structure built by the first pastor.

Two weeks later, Father O'Donnell, while reading his annual report, announced that work soon would be started on a new church. Shortly afterwards the rectory at 136 Second avenue was moved directly backward on the same lot to make room for the proposed edifice. A ceremony marking the first step in the actual construction took place following the High Mass on Sunday, October 18, 1925. Bishop Hickey laid the cornerstone Sunday, May 16, 1926. Most Rev. James E. Cassidy, a native of Woonsocket and now Bishop of Fall River, then Vicar General of that Diocese, was the preacher. Father O'Donnell also spoke at the exercises, but the occasion proved one of the last at which he appeared before his parishioners. A month and a day after the laying of the cornerstone, he died at St. Joseph's Hospital, a victim of pneumonia.

Rev. Peter A. Hanley was appointed successor to Father O'Donnell, September 24, 1926. The new pastor finished the church, a beautiful brick structure and although it was not formally dedicated by Bishop Hickey until November 20, 1927, Mass was celebrated in it for the first time the preceding Christmas. Father Hanley remodelled the old church, making it into a parish hall. Since then it has served as the center for social affairs of the parish. The house for the Sisters was repaired and altered. Five religious of the Presentation Order of Fitchburg, Mass., came at the pastor's invitation to care for the instruction of the children of the parish. Rev. Thomas J. O'Connor, present pastor, was placed in charge September 12, 1930, the same day that Father Hanley was transferred to the Central Falls church. Under Father O'Connor's direction the parish societies have been brought to a high degree of efficiency. The Sacred Heart Catholic Club was organized and quarters built for it on the parish property. In conformity with the Motu Proprio of Pope Pius X, Father O'Connor established a choir of men and boys which renders strictly liturgical music for the services in a manner truly devotional.

PRECIOUS BLOOD

In the last few years of the administration of Bishop McFarland and the first of Bishop Hendricken the French-Canadians began to come to Rhode Island in such numbers that the need of separate parishes became apparent. Many had settled in Woonsocket and were then identified with St. Charles. In 1866, Rev. Lawrence Walsh, was sent by the Bishop at the request of Father Linehan to that city to attend the people of French-Canadian ancestry. Father Walsh became pastor of St. Patrick's in Hartford in 1868 and his place was filled by Revs. J. A. Princen, Francis Belanger and Antoine D. Bernard.

Father Bernard had said the "French" Mass at St. Charles and then he hired Harris Hall. On August 27, 1873, the land on which stands the Precious Blood Church was purchased and on October 25, 1874, the cornerstone was laid by Vicar General McMahon. Rev. Jacques Berkins was then pastor of the parish, Rev. Antoine Bernard having been sent to Manville.

Bishop Hendricken transferred Rev. Jacques Berkins to Slatersville and assigned Rev. Charles Dauray, then pastor of Notre Dame in Central Falls, to Precious Blood Church. "Relying on your zeal and piety," wrote the Bishop, on November 14, 1875. "I send you to a larger congregation in Woonsocket."

Three months after the arrival of Father Dauray, on the night of Feb. 2, 1876, the church of stone and brick, almost finished, was blown down by a gale. It was a loss of more than $25,000 and such a loss, at that time, was a catastrophe.

The following day, Father Dauray assembled his congregation and mustering all his courage, asked them if they would let this misfortune get the better of their energy and faith. "The eyes of everyone are upon you, today," he said. "Will the Canadians have the courage to rebuild their church? Let us show them that as our church is down, we stand and have confidence in the future."

The basement of the church was immediately fitted for worship and work on the upper church started at once. Progress was slow but continuous. The plans had been changed and the new edifice was 165 feet long and 72 feet wide with a tower 172 feet high. On July 17, 1880, Bishop Hendricken presided at the ceremonies of the dedication. The Most Reverend Bishops Lafleche and Moreau of Three-Rivers and St. Hyacinth were present and took part in the religious celebration and the festivities that followed. The new church had Gothic lines and could accommodate 2000 people.

The faithful of the Precious Blood parish and their pastor knew that the future of the parish depended chiefly upon the preparation of the younger generation. The best way to achieve that preparation was the Catholic school, and four years after the dedication of the church, a parochial school was founded.

In September, 1884, the "Religieuses de Jesus-Marie" whom Bishop Hendricken had already accepted in his diocese to conduct a school in Notre Dame parish in Fall River, came to Woonsocket to open their second school in the Diocese.

In the month of May, 1907, the "Religieuses de Jesus-Marie" who planned to give their educational work a wider scope, acquired title to the convent and two years later, the second Bishop of Providence, Most Rev. Bishop

Harkins, gave them permission to open a boarding school for girls.

With the ever increasing number of pupils, the convent was soon too small and the religious built St. Claire Academy to be used as the parochial school, while the convent was limited to the teachers and boarding students. The new school was inaugurated in the Fall of 1911. Rev. George Bedard succeeded to the parish after the death of Msgr. Dauray. The record of the Precious Blood in its response to the Annual Charity Fund Appeal has been a splendid illustration of the loyalty of its parishioners to diocesan as well as to parochial interests.

ST. ANN'S

When the Precious Blood parish progressed to such an extent that it should be divided, the parish of St. Ann was formed in 1890, from the whole territory of the Social district.

Since, other divisions have been made to form other parishes and today the city of Woonsocket in which there was only one French parish in 1890, has six in all, and a parochial school has been developed in every parish. Rev. Napoleon Leclerc had been ordained three years before and had been assistant to Rev. George Mahoney at the Church of Notre Dame du Sacre Coeur in Central Falls. He had been appointed to St. John's in Woodlawn, where he remained but a few months and in that place had built a rectory. In Woonsocket he began the erection of St. Ann's chapel on Gaulin avenue which was blessed by Bishop Harkins in November, 1891. A rectory came in 1893 to be followed by gymnasium, school and the new church which is among the finest in the Diocese. After the death of Father Leclerc, which came very suddenly while on a visit to New York, Bishop Harkins invited the Marist Fathers to the parish. These, however, came to St. Charles' in Providence and Rev. Camille Villiard was assigned to St. Ann's. Upon his transfer to the Church of Our Lady of the Sacred Heart, Rev. Ernest Morin became pastor.

HOLY FAMILY

Bishop Harkins formed Holy Family from the parish of the Precious Blood, designating Rev. Joseph S. Fortin as pastor. Father Fortin started immediately looking for a site for a church and in April, bought the land on which the present edifice stands. Father Fortin at first celebrated Sunday Mass for his flock in the basement of Precious Blood Church and on week days in a chapel in the rectory. Construction on the present church was started in July of the same year. Mass was celebrated in its completed basement for the first time, March 15, 1903. Six years later the parish was ready to undertake finishing the edifice and in June, 1909, the contract for continuing work on the structure was signed. The cornerstone was laid Sunday, August 22, 1909, by the Rt. Rev. Thomas F. Doran, Vicar General.

Two Bishops, the governor of the state, the mayor of the city, many priests and hundreds of the laity were present at the solemn ceremonies of dedication on Sunday, January 22, 1911. The exercises were conducted by Bishop Harkins. A Solemn Mass followed during which the Most Rev. Paul Eugene Roy, Auxiliary Bishop of Quebec, preached the sermon. The parish school is almost as old as the church itself. Father Fortin started it in 1903 with four classes, taught by the Religious of Jesus-Marie. A house on River street, quite a distance from the church, was used as a school. With the completion of the church in 1911, classes were transferred to the basement of the edifice, where they continued to be held until the large school on South Main street was completed eleven years later. The present convent, located between the school and the rectory, was first occupied by the Sisters August 28, 1912. Until that time they had resided with other members of their order at the convent in Precious Blood parish.

The Holy Family school was erected during 1921 and dedicated by Bishop Hickey February 4, 1922. The ceremony of dedication marked the arrival of Holy Family at the status of a fully equipped parish. Under Father Fortin, its first pastor, it had grown, in a score of years, from a small group gathering weekly in the basement of Woonsocket's first church for Canadian Catholics to one of the largest parishes in the city with one of the most attractive churches in the Diocese, a new modern school, a rectory and a convent.

Rev. Gedeon Laverdiere succeeded Father Fortin at Holy Family, the appointment being announced December 13, 1923. During his pastorate of more than ten years Father Laverdiere succeeded in making several notable improvements in the parish property, especially by the complete decoration of the church's interior, left unfinished at the time of construction. The high quality of the work is still to be seen by anyone visiting the church. Father Laverdiere engaged a capable artist, Prof. Gonnippo Raggi, to do the painting. Three beautiful altars of Carrara marble, the main one weighing twenty-five tons, a marble altar rail, and special Stations of the Cross of Carrara marble and designed in harmony with the main altar, were installed. Also included among the improvements was a $25,000 organ, one of the most beautifully toned instruments in the Diocese.

Father Laverdiere died Tuesday, July 11, 1933, and the Rev. Stephen Grenier was made third pastor. He has enlarged the convent and made other needed improvements upon the church property.

ST. ALOYSIUS'

St. Aloysius' is situated in the extreme Northeastern corner of the state where an Archdiocese and two Dioceses meet one another. The lines of Boston, Springfield and Providence are now the northern boundary lines of this parish. Before 1929, St. Theresa's in the Springfield Diocese and the Boston Archdiocese was considered by the people of their territory as portions of the Woonsocket parish, which was established on the same day as the Holy Family, February 28, 1902.

Rev. Mederic Roberge, then an assistant at St. Ann's Church, Woonsocket, was appointed by Bishop Harkins to be first pastor of St. Aloysius'. Father Roberge celebrated Mass for members of the new parish in St. Ann's Gymnasium, Cumberland street, meanwhile conducting a campaign for funds with which to start a church.

On October 23, 1902, eight months after the founding of the parish, Bishop Harkins laid the cornerstone of the church and blessed the basement. The superstructure still incomplete, this basement church, with a seating capacity of 800, has continued to serve the parish since that time. The church is located at the corner of Rathbun and Privilege streets, which, with Social and George, constitute the boundaries of the block owned by the parish. Exteriorly the basement edifice is little different from what it was when first erected, but its interior has since been decorated, the surrounding property has been completely transformed and the parish school stands nearby. The latter, originally a public school, was purchased from the city in 1910 by a group of parishioners and presented to Father Roberge for the parish.

It was then a wooden structure two stories high. Part of it was remodelled into living quarters for the Sisters of the Presentation of Mary who teach the children there. The school opened with only two classes, but experienced a steady development, so that soon the nuns' living quarters had to be made over into classrooms. The priests then moved into a house, temporarily rented, on George street and the Sisters occupied the rectory at 323 Rathbun street. The latter building served the religious until 1916 when their present large convent at the corner of Chester and George streets, opposite the school, was built. The priests then moved back to the rectory. At about the same time the wooden structure that had become the school was enlarged and extensively renovated. A third story was added, the building was brick veneered and many other improvements were made.

Father Roberge was succeeded in 1914, by Rev. M. W. A. Prince, who was followed by Rev. Ernest Morin, present pastor of St. Ann's Church, Woonsocket. Father Morin was appointed administrator of St. Aloysius' September 3, 1927, and pastor, July 7, 1929. Rev. Norman Meunier, present pastor of St. Aloysius', succeeded Father Morin when the latter was named pastor of St. Ann's, Woonsocket, November 1, 1929.

OUR LADY OF VICTORIES

The parish of Our Lady of Victories was formed from portions of the Precious Blood and St. Ann's, by Bishop

Harkins in 1909. The Rev. J. M. L. Giroux, assistant at the time in St. Ann's, was placed in charge and began the organization of his parish. He procured a floor in a building of the Manville Company on Social street which served for years as his church. With the structure at the corner of Spring and Prospect streets sufficiently advanced to accommodate his congregation, the original chapel became a school where the Sisters of the Presentation of Mary taught the children. Father Giroux has been identified with the parish from the date of its foundation and has zealously labored for its development in everything which pertains to the spiritual and temporal well being of his parishioners. A magnificent new church is now nearing completion on Spring street, upon one of the most desirable sites in the city of Woonsocket. Our Lady of Victories is possessed of a splendid rectory and convent, a flourishing school, ample property, and with the dedication of the church the parish unit will become one of the glories of the Diocese of Providence.

ST. JOSEPH'S

At Chipman's Corners near the boundary line of Woonsocket and Cumberland a church was built in 1929 with Rev. Joseph Dumont as its first pastor. The chapel is a temporary structure. Rev. Ovide Plasse was assigned to the place in 1936.

ST. ANTHONY'S

St. Anthony's in Woonsocket was begun in 1925 with the Rev. Emilio Greco in charge. Upon his departure the Rev. Benedetto Di Mascolo was sent to St. Anthony's and upon the death of Msgr. Bove was transferred to St. Ann's, this city. The Rev. Carmelo Moriello is now in the northern city.

The cornerstone of the church was laid in 1927. Bishop Hickey officiating. Father Di Mascolo was then pastor, having succeeded Father Greco three months earlier, September 2. Following the exercises, Mass was celebrated in the chapel of Jesus and Mary Convent, Park avenue.

Construction of the church was completed shortly before Easter. Bishop Hickey dedicated the edifice Sunday, September 30, 1928. In addition to completing the edifice and furnishing its interior, Father Di Mascolo, during his five and a half year pastorate, bought the present rectory adjoining the church property at 128 Greene street and organized parish groups, including the Children and the Holy Name Society.

Father Moriello was named pastor of St. Anthony's, February 24, 1933, the same day that Father Di Mascolo was transferred to the pastorate of St. Ann's, Providence.

ST. STANISLAUS'

St. Stanislaus' in Woonsocket situated on Harris avenue is the one Polish church in the city and has a congregation which taxes its capacity at the Sunday Masses. Its succession of pastors includes Fathers Maurice, Switala, Duczmal, Kapturkiewicz and Rospad. The Bernadine Sisters conduct the school.

ST. JOHN'S, SLATERSVILLE

The Slater family gave the name to this town of Smithfield. There were few Catholics there earlier than 1850. It was included in the Harrisville parish in 1854, and a census taken in 1858 revealed fifteen Catholic families. Mass was said in one of the homes of these in the early hours of the morning lest the presence of the priest might give offence to the owners of the mill. In 1865 there was an influx of French Canadians and in 1868 the Sunday Mass, in a hall, became a regular institution. Father Berkins was the first resident pastor; the land for the church had been procured in 1871 and its cornerstone was laid on December 26. The dedication occurred on May 24, 1872. The Slaters had given the piece of land to Sarah Devlin, who in turn donated it to Father Bric, then in Harrisville. Rev. Edward Carrigan arrived in 1874 to stay until 1882. For the next six years, Rev. James Clarke, the founder of St. James' parish, New Bedford was in Slatersville and in 1888, the Rev. P. A. McLoughlin was given the pastorate which continued until his death in 1912. From this date until 1935, the Rev. William Frehill was pastor. In 1923, the parish of St. Teresa, the Little Flower, was erected in Nasonville. Mohegan had been a mission from Slatersville since 1873, and the new parish was organized for the benefit of the Catholics of both villages. Father Frehill was succeeded in St. John's by the Rev. Frederick A. Baker in 1935.

ST. PATRICK'S, HARRISVILLE

A parish was formed in Harrisville in February, 1854; the church was blessed in 1858 and dedicated to St. Patrick. The Rev. Bernard Tully was the first resident priest, to be succeeded in 1856 by the Rev. William F. Duffy. For ten years he was the solitary Catholic missionary in the town of Burrillville with considerable adjoining territory in Connecticut. In his "Historical Sketch of the Town of Burrillville," the late Rev. Thomas Ryan of Harrisville, describes the life of Father Duffy "who for many years traversed a wide territory to meet all the members of his scattered flock. From Georgiaville to Putnam, Conn., from the outskirts of Woonsocket to Pascoag, his ministering duties called him over very poor roads and highways that, in wintry weather must have been veritable mud ponds. Living in a lonely village, with poor railroad access to Providence, and in a rectory which was cribbed and confined, with the possibility of a night call at a distance of fifteen or twenty miles, the priest of those days had many hardships that we of a later and more luxurious day might shrink from. Doubtless, the faithful pastor had many consolations that do not fall to the lot of his burdened successors. His ministrations being rare, may have been more appreciated, and his coming and going attended by a warmth, that we more selfish and sophisticated today, are sadly strangers to. There must have been a larger liberty and independence, that made up in some way for the attendant discomforts of such a life."

It was the intention of Bishop O'Reilly to make Pascoag the parish with Harrisville as the mission and the Revs. Christopher Moore and P. J. Lenihan were in the former village from 1851 to 1853. When Rev. Bernard Tully was named to succeed Father Lenihan the plan for St. Patrick's was soon under way. Father Duffy completed the church which was dedicated by Bishop McFarland, October 11, 1858. The line of pastors who followed, included, Rev. James O'Reilly, 1867-1869, Rev. William Bric, 1869-1873, Rev. John Keegan, 1873-1878, Rev. John Maguire, 1878-1882, Rev. Edward Carrigan, 1882-

1884, Rev. James Gormley, February, 1884 - April, 1884, Rev. Michael Cook, 1884-1890, Rev. Michael Cassidy, 1890-1892, Rev. Henry Conboy, 1892-1899, Rev. John Tully, 1899-1902, Rev. Thomas Ryan, 1902-1926 and Rev. William Demers. Father Ryan, although an invalid in the later years of his life, bore his affliction with heroic fortitude, and to the end of his days continued to celebrate Mass and preach to his people, despite the amputation of his limbs, an operation made necessary by the progress of the disease. During his pastorate, Mapleville was erected into a parish, while Glendale and Chepachet continued as missions from the mother church of Burrillville.

ST. JOSEPH'S, PASCOAG

A project for a church in Pascoag was launched as early as 1853. Land was purchased in that year by Rev. P. J. Lenihan and in September, Bishop O'Reilly preached on the site. Plans for the edifice were drawn by Keely and excavation for the basement begun, but before work progressed very far the idea was abandoned in favor of Harrisville. In the late 1870's, when Pascoag's industries had attracted the largest population in the town, a fund was started for the erection of a church.

The original St. Joseph's was built in 1880, at a cost of $13,000 under the direction of Rev. John Maguire, pastor of St. Patrick's, Harrisville, as a mission of that parish. The cornerstone was laid March 17, and the dedication took place the following September 20. The mission status continued until February, 1884, when Pascoag was made a separate parish and Rev. Daniel Driscoll was appointed first pastor. Two years later, however, the pastorate was withdrawn and St. Joseph's again became a mission of Harrisville, until May, 1893, when the Rev. James Mahon assumed the pastorate which he retained until his departure for St. Joseph's, Newport, in 1905. He built a rectory and greatly improved the property. The Rev. Bernard F. Redihan was destined to remain in St. Joseph's for the next ten years and his administration was productive of much fruit in both the spiritual and temporal orders Rev. John S. Dunn, S.T.L., followed in 1915, and remained until he was called to Providence as permanent rector of St. Mary's. In 1919, the church was destroyed by fire and was a total loss with the exception of the basement, which was converted into a chapel. The rebuilding of the church was accomplished under Rev. John F. Downing, who came in 1922. In 1936, Bishop Keough transferred Father Downing to the permanent rectorship of St. Joseph's in Providence and Rev. D. F. Fullam from St. Joseph's, Ashton, to Pascoag. Wallum Lake is attended by the clergy of the Pascoag parish.

OUR LADY OF GOOD HELP, MAPLEVILLE

Mapleville was originally a mission from Harrisville and Rev. Hormidas Mailloux was sent there by Bishop Harkins in 1905. The church and rectory were erected by the first pastor. He chose a desirable site on the hill sloping down to the village and achieved a work of art in his landscaping of the locality. The property has become a show-place of the town and is one of the most beautiful church buildings in rural New England. Father Mailloux became incapacitated in 1911 by a serious accident; Rev. A. Hebert who had been secretary to Bishop

Harkins succeeded and remained until 1923. Fathers Sylvester, Lussier and Olivier complete the line.

ST. TERESA'S, NASONVILLE

In Nasonville the Church and Shrine of St. Teresa of the Child Jesus was established in 1923 and for eleven years was in charge of Rev. Adolphe Desrochers. Pilgrimages were held at regular intervals to the Shrine and a Sancta Scala has been put in the place. Nasonville and Mohegan were formerly missions attended by Rev. William Frehill from Slatersville. Rev. Adelard Laliberte was the second pastor and Rev. Gideon Lambert is the present incumbent.

ST. MICHAEL'S, GEORGIAVILLE.

In 1855, when St. Philip's, Greenville, now a mission of the Georgiaville parish, was the center of the Catholic population in the town of Smithfield, Bishop O'Reilly sent Rev. Philip Gilleck to Greenville. To raise money for a church he went on a collection tour, returning in November of that year with $1200 he had raised outside the Diocese. The little church that bears his name was erected and Bishop McFarland dedicated it September 19, 1858. It was one of the first at whose blessing he officiated.

In 1856, St. Mary's, Attleboro, Mass., became a mission of St. Philip's. Previously it had been attended from St. Mary's, Pawtucket. Twice a month, Father Gilleck made the 20-mile trip to the mission on horseback to celebrate Mass for the Catholics of North Attleboro. It was under his direction that the original St. Mary's church there, dedicated in 1859, was built. The mission grew faster than the parish center, and in 1873, Father Gilleck took up his residence at North Attleboro. Rev. Bernard Plunkett succeeded him at Greenville. The annexation of St. Joseph's of Geneva, now St. Edward's, Providence, to St. Philip's as a mission under the care of Father Plunkett, came in 1874. Later the present St. Edward's again became a mission of Immaculate Conception Church, Providence.

Rev. Andrew Brady succeeded Father Plunkett at Greenville the following September. He remained only a few months in the parish, going then to Sandwich, Mass. and was succeeded by Rev. William Wiseman, under whose pastorate, St. Michael's began. The cornerstone of St. Michael's Church was laid May, 1875, and the building was dedicated the following October 24, by Bishop Hendricken. Mass has continued regularly ever since in St. Philip's, the priests of St. Michael's making the five-mile trip to Greenville. Rev. James Berkins was the next pastor, to remain until 1882, when the Rev. Thomas Carroll was appointed. The rectory was built by Father Carroll and when St. Thomas', Manton was made, he had as successors, Rev. James Fogarty, Rev. Michael Kennedy, Rev. Charles Little, Rev. William Nagle, Rev. John Downing, Rev. Edward Tierney, Rev. John Toohey and Rev. Michael Ryan.

The parish had a prominent part in the 200th anniversary of the founding of Smithfield, September 19 to 26, 1931. Protestants joined Catholics in attending a Mass celebrated in St. Philip's chapel, September 20, by Father Ryan. The pastor also preached an historical sermon on the occasion. In 1935, when the Manville-Jenckes mill property was being sold, he purchased practically three acres adjoining the church property. He converted a large stone power house standing on a lot near the church into a recreation center for the young people of the parish. Two Sisters of Divine Providence of Kentucky from the St. Vincent de Paul Infant Home, Providence, assist the priests in the Sunday School.

ST. JOSEPH'S, NORTH SCITUATE

This is at present a mission attended from the Cathedral. Before the construction of the reservoir, there was a mission in Rockland, but with the passing of this village together with the Joslin mills, this mission was submerged. At North Scituate, Mass is celebrated each Sunday and holyday, by the Rev. Thomas Cassidy. The mission has been in existence since 1904, for the benefit of the Catholics of the town of Foster as well as those of Scituate. In 1927, property was purchased on the Danielson Pike, and the house was transformed into a chapel.

CHAPTER XX

KENT AND WASHINGTON COUNTIES

ST. JAMES', ARCTIC

LAND had been purchased in Warwick as early as 1844, by Father Fitton who visited Crompton about once a month. After his transfer to Newport in 1846, the priests from the Cathedral continued the visitations and also said Mass each month. Fathers Putnam, McNamee and Gibson came most frequently up to 1850, when a resident pastor was appointed, the Rev. Daniel Kelley, the first priest ordained by Bishop O'Reilly. Father Gibson succeeded him and was to remain for more than forty years. He died in 1892. With the growth of the parish, Father Gibson procured more property for a cemetery.

In 1856, the church was practically built over, the increase in the number of parishioners making a larger edifice necessary. The remodelled building was blessed in December, 1856, by Very Rev. William O'Reilly, Vicar General. The cemetery, which was an extension of the church yard, grew by various purchases until it became seventeen acres in extent. A mission was opened at Birch Hill in 1870, and three years later the French-speaking residents became a separate parish, St. John's, Arctic.

In 1872, the property on which the present St. James' Church stands was bought and a large hall built on it.

The strip of land was an extensive grove of 120 trees, many of which still dot the parish property, increasing the attractiveness of the group of buildings, church, rectory, school and convent, located in the center of Arctic. A few months before his death, Father Gibson gave this property, which previously he owned personally, to the parish.

The building on it, "Grove Hall," as it was called, was remodelled into the present St. James' Church. It was opened on August 15, 1891, when Mass was said in the basement. On the third Sunday of November, 1891, Mass was first said in the main hall, upstairs. With the opening of the Arctic church, the mission at Birch Hill was closed. St. James' Church was dedicated November 12, 1893, by Bishop Harkins.

At that time, Rev. James J. Brady who had succeeded Father Gibson on the latter's death in January, 1892, was pastor. During his pastorate, in 1892, the parish was transferred to Arctic from Crompton and the present St. James' rectory was built. In 1894-95, a combination school and convent was built and the Sisters of the Third Order of St. Francis came to start their long period of service as teachers at St. James'.

In February, 1896, Father Brady was transferred to New Bedford and Rev. William Flynn became pastor. He was succeeded in the spring of 1906 by Rev. Edward A. Higney. Father Higney built St. James' convent and made several other improvements to the parish property. After a pastorate of five and a half years he was assigned in January, 1912, to Newport.

Rev. Jeremiah O'Meara was the next pastor serving until March, 1918, when he was transferred to St. Mary's Providence. Rev. William J. Keefe, now pastor of the

Church of the Assumption, Providence, was named to succeed Father O'Meara. In 1923, he added a third story to the St. James' convent and three years later had the church redecorated at a cost of $10,000.

Father John F. Reardon, present pastor, succeeded Father Keefe in 1929. Father Reardon had all the buildings of St. James' parish painted at a cost of $3500 in 1935. He has made the Feast of the Holy Name the occasion for an annual celebration looked forward to by all members of the parish.

ST. JOHN'S, ARCTIC.

In 1870, Rev. James P. Gibson, pastor at Crompton, requested an assistant from Bishop McFarland to take charge of the French parishioners of his territory, which then included the whole of the Pawtuxet Valley. In 1873, the French Catholics had become so numerous that Bishop Hendricken formed them into a separate congregation and appointed as first pastor, Rev. Henry Spruyt, who built St. John's. Father Spruyt was succeeded by Rev. James Smith who served from 1879 to 1887. The church was dedicated by Bishop Hendricken on July 4, 1880. Father Smith finished the interior of the church. The next pastor was Rev. Charles Gaboury, who built the convent and school at Arctic and established at Phenix the mission which was later to be erected in a separate parish and dedicated to Our Lady of Good Counsel. Father Gaboury remained in Arctic until 1895, by which time St. John's had become the largest French-Canadian parish in the Pawtuxet Valley, with church, school, convent, new rectory, a gymnasium for the young men and a cemetery of its own. Rev. Joseph Payan succeeded Father Gaboury as rector of St. John's and in the summer of 1896, the mission established at Phenix was made a separate parish.

Rev. Joseph Bourgeois came after Father Payan in 1898. During his long pastorate of thirty years, extending to 1928, the parish had a flourishing life. With its large congregation and substantial church, exceptional recreational and educational facilities, St. John's enjoyed a great prestige among the parishes of the Pawtuxet Valley. Father Bourgeois was a member of the State Board of Education, an office filled after his death by the Rev. M. A. Hebert. The Rev. A. Chauvin was made administrator in 1928, and remained until Rev. Henri Vincent was named pastor in the same year. The Sisters of the Presentation of the Blessed Virgin Mary conduct the school. A mission at Anthony is attended from St. John's.

SS. PETER AND PAUL'S, PHENIX

Three years after the founding of the parish of Our Lady of Mt. Carmel in Crompton in 1850, a mission was established in Phenix which was to become in due course of time, the parish of SS. Peter and Paul. Bishop O'Reilly on July 13, 1853, purchased from the Episcopalians their "Rock" chapel. In June, 1855, Phenix was made a mission of East Greenwich to aid the first resident pastor there, Rev. Patrick Lenihan, whose flock in the town was small. Father Lenihan died June 30, 1857, at the age of 32, and on the 22nd of the following month the status of the two foundations was reversed, SS. Peter and Paul's becoming a parish with East Greenwich as its mission. Rev. Michael A. Wallace was appointed first resident pastor at Phenix. East Greenwich became a parish again in 1867.

Father Wallace bought the present rectory at 12 Ames street and in 1859, he sold the Rock Chapel and bought the "Meeting House" from the Baptists. The purchase eventually determined the location of the present SS. Peter and Paul's Church, since that edifice was erected on the site of the one time Baptist church. The building was dedicated and placed under the patronage of SS. Peter and Paul, May 29, 1859.

In October, 1864, Father Wallace was succeeded by Rev. John Couch, who served as pastor for a period of 20 years, remaining until 1884, when Rev. John Harty became rector, taking charge of the parish in October of that year. In November, 1887, Rev. John Tennian was named pastor, but remained only a short time. He was succeeded by Rev. Patrick McCabe, March 20, 1888. Father McCabe served until December, 1889, and the next pastor was Rev. Edward Carrigan, who planned a new church whose cornerstone was laid May 1, 1892, and the building was dedicated September 18, of the same year. Father Carrigan was appointed pastor of the newly formed St. Edward's parish in Pawtucket, April 27, 1904, and Rev. John Brady succeeded him at Phenix. Father Brady remained until succeeded by the present pastor, Rev. Thomas A. McGrath, the appointment being made February 25, 1912.

Father McGrath's pastorate of more than twenty-four years has been the longest in the history of the parish. Since taking charge he has twice redecorated the church, built new walks around the edifice and improved the parish property in many ways. Assistance has been given to the parish by its youngest and most active organization, the SS. Peter and Paul Ladies' Guild, which has raised funds for the church. Shortly after it was organized it financed the entire remodelling of the basement under Father McGrath's direction. The ceilings were refinished, the walls painted in oil, the woodwork was revarnished and a stage built. In addition, a kitchen with all the necessary dishes and cooking utensils was installed, giving the parish a fully equipped auditorium.

OUR LADY OF GOOD COUNSEL, PHENIX

Bishop Harkins commissioned Rev. J. D. Lebel in 1896, to organize a parish in Phenix where he built a church under the patronage of Our Lady of Good Counsel. The Rev. Ernest P. Renaudet was the second pastor from 1909 to 1913. The Rev. G. Laverdiere was there for ten years, during which he made extensive improvements. Rev. Stephen Grenier, whose pastorate extended from 1923 to 1934, was transferred to Woonsocket and Rev. Donat L. Lussier went to Phenix.

While in Phenix, Father Grenier built a new school, remodelled the convent and redecorated the church. He brought to a successful conclusion a campaign for $40,000 launched by Father Laverdiere three months before the latter was transferred to Woonsocket. A total of $10,000 had been paid in cash and it remained for Father Grenier to collect the $30,000 pledged. In addition he was able to wipe out the $15,000 debt of the Phenix parish.

ST. ANTHONY'S (Portuguese)

The Portuguese in Phenix were assigned to a parish in 1927. The people of this nationality in this part of the Pawtuxet Valley were eager for some time to have a church and pastor of their own. Bishop Hickey acceded to their petitions and sent the Rev. Francis Vincent to them as pastor of the church located on Woodside avenue.

ST. JOSEPH'S, NATICK

Catholics first came to Natick in 1854. Although from Scotland, they were Irishmen, induced by mill owners to make the trip. Two ships bearing the prospective workers were met at Boston by Mr. Sprague, owner of the A. & W. Sprague mill at Natick.

Coming to the mill village, they took up their work and for several years were dependent on the visits of missionary priests for ministration to their spiritual needs. In the early fall of 1867, the A. &. W. Sprague Company donated a piece of land for a Catholic church for their help in Natick and Pontiac, and the present St. Joseph's was erected on the property. Ground was broken Thanksgiving Day, 1870, but work on the edifice proceeded slowly. Two years passed and Christmas, 1872, arrived before Mass was celebrated for the first time in the basement.

There were few French Canadians in the district before 1870, but as the years went on they soon came to be the most numerous of the several races that were represented in the Pawtuxet Valley. In 1873, Rev. Henry Spruyt, who had just been appointed first pastor of St. John's, Arctic, put up a frame building in Natick for the French Canadians. The double mission — the French-speaking members being attended from Arctic, the others from Phenix — ceased to be in July, 1875, when St. Joseph's was established as a parish, and Rev. Napoleon Riviere was appointed first pastor.

Father Riviere's pastorate continued for seven years.

There followed two short rectorships of two to three years and then the twelve year one of Rev. William B. Meenan. Father Meenan went to Natick in July, 1887, succeeding Rev. James Gleason, who had been pastor since 1884. Father Gleason's predecessor was Rev. Patrick S. McGee, who had succeeded Father Riviere in 1882.

During all this time up to the coming of Father Meenan, the church remained incomplete, and services continued to be held in the basement. Father Meenan completed the church, not as originally planned, but a greatly enlarged edifice, in less than three years after his going to Natick. The structure was dedicated by Bishop Harkins. April 20, 1890.

Father Meenan was named pastor of St. Mary's Church, Newport, January 1, 1899, and Bishop Harkins invited the Missionaries of the Sacred Heart to take charge of the Natick parish. They accepted. and priests of that society have served the Catholics of Natick ever since. In the nearly four decades that have intervened, the parish has had only two pastors, Rev. Daniel Lahane, M.S.C., who succeeded Father Meenan, remaining five years, and Father L'Esperance, who has been pastor since 1904. He has enlarged the church and in 1922, acquired the Brown property for a school. The purchase included two buildings, one a dwelling, the other a store. The latter was remodelled and became the school, with four classrooms. The house was converted into a convent for the Sisters of Divine Providence, who teach the children. The school was opened in September, 1923. It has since been necessary to open a fifth classroom. Father L'Esperance is Provincial of his Congregation in America.

The spiritual welfare of Catholics of the State Institutions was entrusted to members of the Missionaries of the Sacred Heart by Bishop Harkins in 1902, and Father L'Esperance was the first member of the order appointed to the work.

SACRED HEART, NATICK

Natick's Italian parish, dedicated to the Sacred Heart, was established in March, 1929, and Rev. Frederick A. Tirrocchi, M.S.C., S.T.L., then an assistant at St. Joseph's, was appointed its first pastor. Father Tirrocchi died suddenly on Ash Wednesday, March 6, 1935. The Sacred Heart parish is now in the care of Rev. Francis Rousseau, M.S.C., and Rev. Michael Caron, M.S.C., both of whom live at St. Joseph's rectory. The Sacred Heart Church is only a few hundred feet from St. Joseph's.

CHRIST THE KING, CENTREVILLE

This parish was established on October 30, 1931, by Bishop Hickey and the Rev. J. Adrien Forest named pastor. His first concern was to provide a church from a reconstructed building in the same year. The title of the church was chosen from the fact that the Feast, established for the world by Pope Pius XI, in honor of our Lord as King of the Universe, occurred at the time of the foundation. The Sisters of the Presentation of Mary teach the children.

OUR LADY OF CZENSTOWCHOWA. QUIDNICK

Our Lady of Czenstowchowa was founded in Quidnick for the benefit of the Polish Catholics in that section of the state. Many of them had found work in the mills and an extensive colony settled in the neighborhood of Quidnick. Father Malecki was for several years the administrator and after his transfer came to Central Falls, the Rev. B. S. Rosiak was sent to Our Lady of Czenstowchowa. The present pastor is Rev. J. J. Glodzik.

OUR LADY OF MERCY, EAST GREENWICH

Much history of Catholicity in Kent County centers around the Church of Our Lady of Mercy, East Greenwich. Rev. P. J. Lenihan was sent there in 1852, by Bishop O'Reilly. He bought land on September 10, 1853, and built the church dedicated to the Holy Name of Jesus, the name by which it was known for the next 15 years. Fathers Wallace and Couch next attended the place and Phenix for ten years, from 1857 to 1867, when Rev. William Hart became the second resident pastor. Rev. Thomas Kane came after them in 1868, and upon his transfer to Valley Falls, Rev. William Halligan was appointed by Bishop Hendricken in 1872. St. Bernard's Church in Wickford was built by him and upon his transfer to St. Mary's, Pawtucket, Rev. William Hines assumed the pastorate until 1888. The line in these later days included Rev. Owen Clarke, Thomas Fitzpatrick, Peter Malone, William Houghton, James Kelly and J. J. Trainor, D.C.L.

Dr. Trainor has made several notable improvements in the interior of the church and has installed a beautiful altar. He has also devoted much energy to the upkeep of the cemetery. This is one of the real Catholic historical landmarks of the Diocese, dating back in its burials to the earliest year of Catholicity in the State.

ST. CATHERINE'S, APPONAUG

Land for the first St. Catherine's Church, Apponaug, was purchased in 1873, by Rev. William Halligan, then pastor of Our Lady of Mercy Church, East Greenwich. A church was built in 1875, though it remained a mission until the Rev. Peter P. Keely was appointed first pastor, February 12, 1918. The Apponaug foundation has been known as "St. Catherine's Roman Catholic Church" for more than sixty years, and Mass was celebrated there by the priests from East Greenwich from Father Halligan's time down to Father Malone's. First steps for securing the land on Main street where St. Catherine's Church now stands were taken at a meeting of the corporation July 21, 1902, when it was voted "to purchase at a cost of $3000 a piece of land as described at the meeting, situated on Main street, Apponaug." On March 15, 1909, adjoining property was bought, and on May 26, 1926, Father Keely purchased additional property. Construction of the present St. Catherine's was started in October, 1916, under Father Malone. The cornerstone was laid in the next year and on May 1, 1918, the edifice, completed under the direction of Father Keely, was dedicated by the Most Rev. Dennis M. Lowney, then Auxiliary Bishop of the Diocese.

Father Keely lived in a dwelling in the rear of the church until 1921, when he built the present rectory of brick to match the church. Graded and landscaped under his direction, the church has long been one of the most attractive in the Diocese. Rev. Patrick S. Canning became pastor in 1929, after the death of Father Keely. He has capably administered the affairs of his parish, practically wiping out the remainder of the debt on the church property and making extensive improvement, notably in the interior of the church.

ST. RITA'S, OAKLAND BEACH

The Rev. Thomas J. Fitzpatrick began a mission in Buttonwoods in the summer of 1904 and the Union Chapel was placed at his disposal. Rev. Peter Malone was made pastor of East Greenwich in December of that year and in 1910, added another mission at Oakland Beach, where a chapel was built. Five years later the present St. Rita's Church was erected. Soon after Father Keely became pastor at Apponaug, four Masses were required each Sunday at Oakland Beach, so rapidly did the section develop, and that mission continued to be served from St. Catherine's until St. Rita's was set apart as a separate parish on October 10, 1935. The present St. Rita's Church was built by Father Malone in 1915, and later enlarged by Father Keely. Rev. J. W. Marren came from St. Andrew's, Block Island as its first pastor.

ST. BENEDICT'S, CONIMICUT

In Shawomet, a chapel was prepared from a reconstructed building in 1910 by Father Malone, and when St. Benedict's was made a parish in 1915, with Rev. Michael O'Brien as pastor, Shawomet continued as a summer mission from Conimicut. Since 1919 Rev. William Phelan has been in charge. St. Benedict's was constructed under the supervision of the Rev. Michael O'Brien. Construction of the church was started in the Spring of 1915, and the cornerstone was laid on the afternoon of Pentecost Sunday, May 23, by the late Most

Rev. Thomas F. Doran, then Auxiliary Bishop of Providence.

Father Phelan improved the chapel at Shawomet in the spring of 1920. Early in his pastorate the parish experienced a notable growth when a building boom in Warwick brought a large number of families to the section to establish permanent homes. In 1922 a beautifully toned organ was installed in the church, and used for the first time on Easter Sunday of that year. Sisters of Mercy from St. Xavier's Convent, Providence, were placed in charge of the Sunday school, September 24, 1922. In 1927 Father Phelan purchased a dwelling on the West Shore road, which he had remodelled for use as a convent, and in September, 1929, brought to the parish a community of Sisters of the Presentation of the Blessed Virgin Mary. Since that time they have cared for the religious training of the several hundred children of the parish. Classes of instruction, in addition to Sunday school, are held in the church daily for boys and girls throughout their grammar school days.

ST. BERNARD'S, WICKFORD

St. Bernard's, Wickford, was a mission from East Greenwich, from the time of Father Halligan who built the church, until the appointment by Bishop Harkins of the Rev. J. McKenna in June, 1904. He was followed by Revs. Joseph Gibbons, James Tiernan and John Cooney. For some years there was a mission in Saunderstown which has been discontinued; for a while in the summer months Mass was said at Gracehaven.

ST. FRANCIS', WAKEFIELD

Wakefield had been visited as early as 1850, by Rev.

Hilary Tucker, an associate of Fathers Fitton and Wiley. It was attended occasionally in 1851, from Stonington, Conn., and in 1853, Father Lenihan from East Greenwich included it among his missions. He built a church there in 1854. It was only in 1861, that it was dedicated by Bishop McFarland. From this date until 1879 it was attended by Fathers Sherry and Kane; Peacedale and Narragansett Pier were included in its lines. Rev. William McCoombs came next and remained until 1887, when Father Tuite succeeded. A chapel was built at Narragansett Pier. Upon Father Tuite's retirement to Canada, Rev. Charles Byrnes was appointed by Bishop Hendricken to be followed by Fathers Raftery, Holland, Quinn, Ryan and O'Rourke. Father O'Rourke built the present attractive church from stones of Westerly granite. Matunuc with St. Romauld's is a summer mission from Wakefield. A priest from Wakefield celebrates a Sunday Mass at the Rhode Island State College at Kingston for the Catholic students of the institution.

ST. PHILOMENA'S, NARRAGANSETT PIER

Narragansett Pier, with St. Philomena's was attended from Wakefield. Father O'Toole became the first resident pastor to be followed by Fathers Bartley, O'Connor, Ferry and Clarke The first church at the Pier was built under the direction of the Rev. F. Tuite in 1884 chiefly for the accommodation of summer visitors. A new attractive church building in keeping with its surroundings was constructed under the direction of the Rev. Edward Raftery in 1907, during his pastorate in the Wakefield parish.

IMMACULATE CONCEPTION, WESTERLY

In the fall of 1884, a parish was established in Westerly under the title of the Immaculate Conception. Rev. William Pyne was placed in charge. Some two years after the organization of the church, a building lot was purchased on High street and the cornerstone for a church was laid by Very Rev. Michael McCabe, then administrator of the Diocese. The sermon was delivered by Rev. Dr. McGlynn of New York. In due time the church building was erected, and completed sufficiently for the holding of services in the basement, a rectory having also been built on a part of the lot. The church was dedicated by Bishop Harkins in October, 1887. A sermon was preached by Rev. James Walsh, of the Holy Name Church. Father Pyne was succeeded by Rev. William Galvin and at the conclusion of his pastorate, in 1906, Bishop Harkins entrusted to the Marist Fathers the parish, comprising both Italian and English-speaking parishioners. Rev. Peter McOsker, S.M., was the first pastor. During the pastorate of Rev. Francis Vincent, S.M., a beautiful brick school was opened in 1926, and a new brick convent in 1932. Father Jules Cassagne, for many years in charge of the missions of Hope Valley and Carolina, built a new church at Carolina. He is at present the pastor.

Rev. Henry Bruno, S.M., has been in charge of the Italian-speaking parishes for thirty years, besides having charge of the mission of Bradford. In the summer the Marist Fathers minister to the summer guests at Misquamicut, where there is a church built by a former pastor, Rev. Lawrence Kelledy, S.M., and enlarged by Father Vincent, in the Union Chapels of Watch Hill and

Weekapaugh and in the hall at Quonochontaugh. Altogether fourteen Masses are said each Sunday during the summer season.

CHAPTER XXI

NEWPORT COUNTY

ST. MARY'S

NEWPORT has the distinction of possessing the first real estate in Rhode Island held in the name of the Church. A lot and school-house were purchased there by Father Woodley on March 7, 1828. Almost fifty years before, Mass had been said there by the chaplains of the French troops in the winter of 1780. The town had also been visited periodically by Bishop and priests from Boston. Archbishop Carroll was there in 1803, and conferred Baptism upon children named Mehe. Father Byrne visited Catholics at Fort Adams in 1827, and administered the Sacraments to one hundred and fifty. Father Woodley came the next year and made his purchase, which in the opinion of Bishop Fenwick was too small, and more land was bought. Father Corry began a church in 1834, which was dedicated to St. Joseph on August 20, 1837. Bishop Fenwick found it "agreeably situated and sufficiently well finished." Father Corry was sent back to Providence and Fathers Lee and James O'Reilly were in charge successively until 1842, and in 1844, Father Fitton arrived. The Baptismal register dates from July 28, 1844. St. Joseph's ceased to be a mission in November, 1846, and in 1847, the land on Spring street was secured. Mrs. Harper contributed the full cost of $4000 and added $3000 more for the church. A brown stone church was projected to be dedicated to the Holy Name of Mary, Our Lady of the Isle. It was an ambitious undertaking for those days which was brought to a successful end. The work was begun on August 17, 1848, and the cornerstone was laid on June 14, 1849. Bishop Fitzpatrick of Boston officiated at the ceremony, as Bishop Tyler was at the point of death in Providence.

Father Fitton was called to the Cathedral in March, 1850, and remained until November. Father Gibson replaced him in Newport for these few months when he returned. The church was dedicated by Bishop O'Reilly, July 25, 1852. Bishop Fitzpatrick celebrated the Solemn Pontifical Mass. A school had been in existence since 1846, and in May, 1854, the Sisters of Mercy arrived. Father Fitton went to Boston in 1855, to be succeeded by the Very Rev. William O'Reilly, V.G., who came from the Diocese of Buffalo to St. Mary's, Newport, in 1855. He bought more land and planned to erect a school; but the Civil War interrupted the work. It was finally completed and opened in 1866, at a cost of $80,000. It was made of granite and looked upon as one of the finest structures of the time. This augmented the parish debt. Father "William," as he was called, died shortly after in 1868. The appointment by Bishop McFarland of Rev. Philip Grace came in 1869.

Father Grace, long known as "the doctor," a title conferred upon him by Pope Leo XIII, remained in charge of St. Mary's for 29 years. He enlarged and improved the church property at various times by addition of stained glass windows, new pews, and paid off the parish debt of $60,000. The Catholics of the town grew in prosperity and numbers during this time. Father Grace labored tirelessly to have all debt cleared and the church consecrated. This took place on August 15, 1884, and was the first church consecrated in the Diocese. Father Grace was succeeded in turn by Fathers Meenan, Ward and Baggott. The rectory was built during Father Baggott's pastorate.

General William Starke Rosecrans, who was once a possibility for the Presidency of the United States, became prominently identified with St. Mary's when the present church was in process of construction. For years he taught the children in the Sunday school, and he and Mrs. Harper, wife of General Harper, and daughter of Charles Carroll of Carrollton, were the special benefactors of the parish in earlier days. William Starke Rosecrans and his brother, Sylvester Horton Rosecrans, were converts to the faith. A letter sent by the General to his brother at Kenyon College, Ohio, directed attention to the Church into which the future Bishop of Columbus was received in 1845.

General Rosecrans was born in Ohio, in 1819, was graduated at West Point in 1842, and later was professor of physics and engineering at that institution. During his teaching career he studied and reasoned himself with divine guidance into the Church. His conversion was followed by that of his brother, to whom he had confided his reasons for his religious convictions. Having left West Point for civil employments, he re-entered the service at the outbreak of the war, in 1861, as a volunteer, and by brilliant service in many important campaigns soon rose to highest rank. His many-sided capacities characterized him as one of the ablest of men in the service. He afterwards was elected to Congress, and in 1885 was appointed Registrar of the United States Treasury. He later wrote capably upon historical questions arising out of the war.

Bishop Harkins, in June, 1915, appointed Rev. James Ward as successor to Father Meenan. He perfected the social organization of the parish, and was noted for the the attention he gave to the soldiers and sailors here during the World War. In January, 1921, a disastrous fire destroyed the rectory and practically all the possessions of Father Ward and his assistants, Fathers Michael L. Ryan and John E. Henry. This greatly aggravated the already poor health of Father Ward and he died June, 1921.

Rev. Jeremiah W. Baggott, the present pastor, was appointed July 28, 1921. He was faced with the task of building a new rectory. In the meantime the priests lived in the St. Clare Home on Thames street. The present modern and commodious rectory on William street was completed May 1, 1925.

During his pastorate more land has been acquired next to the school property, and repairs of various types undertaken. He particularly has stressed the development of parish societies. These were in existence for many years past, but the present flourishing condition of the St. Vincent de Paul Society, the Rosary, the Holy Name, the Sodality of the Blessed Virgin Mary and others for children, are in great measure due to his interest and concern. Particularly in the field of education has he distinguished his service to the Church, for not only is the parochial school taxed to capacity, but boys and girls are encouraged and given the opportunity to attend local Catholic high schools.

ST. JOSEPH'S

In 1885, St. Joseph's was formed with the late Msgr. James Coyle, LL.D., as pastor. The first Masses were said in the old Unitarian Church on Mill street. During the World War this building was known as "The Community House." In the early part of 1922 it was purchased by the Knights of Columbus Home Corporation. For a few weeks in the parish's early history, the people assembled there for holy Mass, their earnestness and enthusiasm spurred by the eloquence of Father Coyle.

In March of the parish's first year the Zion Episcopal Church on Touro street was purchased by "Reverend James Coyle, pastor, and Doctor Horatio R. Storer and Michael F. Shea, trustees." The sum paid was $15,025. When some necessary repairs and alterations had been made, the church and the adjoining chapel were dedicated on Sunday, September 6, 1886, by Bishop Hendricken. On the same day after the 8 o'clock Mass, Bishop Hendricken administered the Sacrament of Confirmation to a class of 268.

As early as the second year of its history, St. Joseph's was not only out of debt, but ready to add to its possessions. On January 13, 1887, the Young estate on Touro street, adjoining the church property, was acquired at $28,500. In May of the same year work was started on the parish's first rectory. It was finished within a few months and occupied October 13, 1887. Up to that time Father Coyle had lived in the tenement over a market on Broadway.

George Hazard, a non-Catholic, was the donor of St. Joseph's school, the Hazard Memorial. From the beginning the school has been in charge of the Sisters of St. Joseph. Msgr. Coyle was followed by the Revs. Louis Deady, James Mahon, and Edward Higney. A splendid new church was begun during Father Deady's time, and brought to completion by his two successors. A new rectory was added by the Rev. Father Higney who had come to the parish in 1912. In Newport he found that his first work must be the completion of the new place of worship; it had to be finished, interiorly decorated and furnished. The work was accomplished in less than a year. The memorable services of dedication took place on September 8, 1912, Bishop Harkins officiating. The sermon was preached by Very Reverend Edmund T. Shanahan, S.T.D., of the Catholic University, Washington. The church begun by Father Deady, continued by Father Mahon and finished and equipped by Father Higney is truly beautiful and a source of just pride to the parishioners. In style of architecture it is Romanesque. The foundation is of granite, the superstructure of brick with terra cotta trimming.

With the completion of the new church it seemed that the parish must make some use of the old building which for so many years had been the scene of the religious life of the people. The old frame was brick veneered, adding attractiveness to its external appearance. Within, it was completely renovated; the old pews and whatever else was not necessary were removed and a new floor laid. In a short time it was one of the best equipped auditoriums in Newport. It served as a parish hall for a time and about ten years ago was leased to a business concern to become the present Strand theatre. A special campaign for funds was inaugurated in 1918, and all the debt on the church was paid. The solemn consecration was performed on October 12, 1922. The Most Rev. William A. Hickey officiated. After the consecration of the edifice, Father Higney turned his attention to the building of a new home for the priests of the parish, with the result that the present rectory on Mann avenue, complete in every detail and in appearance and architecture conforming to the style of the church was built. The new structure was occupied the Friday before Palm Sunday, April 8, 1927.

ST. AUGUSTINE'S

St. Augustine's was formed in 1908 from territory previously embraced within St. Mary's. Rev. Martin F. Reddy was the first pastor. During the first year of his pastorate, the combination church and school was completed. Rev. Bernard Redihan followed, and made extensive improvements upon the original building. Father Coleman, the present incumbent, built a rectory. Father Redihan had provided a convent for the Sisters who conduct the school.

During the pastorate of Father Redihan at St. Augustine's, the present convent on Harrison avenue was bought for the Sisters of Mercy, the old rectory, formerly rented, was purchased and several stained glass windows were installed in the church. The original convent, the dwelling rented from the opening of the parish school, was replaced in September, 1915, when the nearby Marvel estate was bought and remodelled.

The Rev. Joseph Coleman followed Father Redihan. He went to Newport from St. Agnes' on Branch avenue, on January 30, 1925. At the time of his appointment to Newport, tentative plans were under way for the construction of a new rectory and Father Coleman immediately turned his attention to completing the project. It was decided to build on the site of the old rectory, necessitating the removal of the latter across Carroll avenue to a point opposite the church. This done, work on the new building was begun in July, 1926. About a year was required for construction and the new rectory was occupied in August, 1927. The old rectory at 30 Carroll avenue subsequently was sold.

Another major project successfully carried to completion under Father Coleman's direction was the redecorating of the church in 1930. Its walls and ceiling were painted, the Stations of the Cross redecorated and modern lighting fixtures installed. The old altar was replaced with one of Indiana limestone having steps of Carrara marble.

CHURCH OF JESUS SAVIOUR (Portuguese)

The parish of Jesus Saviour was established in 1927 for the Portuguese of Newport. Before the church was erected they attended Mass in the basement of St. Joseph's or in Holy Ghost hall on Fenner avenue and Bliss road. The Rev. Antones Lopes was the first pastor and soon after his appointment the church was completed and was blessed by Bishop Hickey. The Rev. Francesco Gomes is now administrator. The Portuguese of Newport and Middletown constitute his parishioners.

ST. MARK'S, JAMESTOWN

Jamestown was originally a mission from St. Mary's, Newport, as was Portsmouth. At the former St. Mark's chapel was built in 1891, on the land given by the Wilcoxes of Delaware. It became a parish in 1909, with Rev. Patrick Sullivan as pastor. A Guild House was built by Father Sullivan during his tenure of office. Rev. Edward Tierney succeeded Father Sullivan upon the latter's transfer to the Church of the Assumption.

PORTSMOUTH and TIVERTON.

The Holy Ghost Fathers have charge of the parishes in the upper part of the Island of Rhode Island, at Portsmouth, and on the mainland between Fall River and Sakonnet, at North Tiverton, Tiverton and Little Compton.

This extensive territory was until quite recently without the regular attendance of priests, Mass being said here only at certain times. The Catholics in the northern portion, near Fall River, attended the parish of St. Patrick's in that city. The zealous priests of that parish established a mission at Tiverton, and other priests from that city from time to time visited Portsmouth and Little Compton to minister to the Catholics living there.

On the Island of Rhode Island itself, the main center of Catholicity was at Newport. For many years the priests from Newport maintained a mission at Portsmouth, or as it was long called, the Coal Mines. These mines were worked on intermittently, so Mass was said there occasionally.

It was to the Fathers of this Congregation that Bishop Harkins in 1908, entrusted the evangelization of the south eastern section of his Diocese. Rev. Christopher J. Rooney was appointed the first pastor of St. Anthony's Church, Portsmouth, in May, 1908. Previous to this time, only one Mass was said in that church by a priest from Newport, and that only during the summer season. There was no rectory in the parish. The key of the church was kept at the house of William J. Dunn, Jr., who welcomed Father Rooney to his home, and became one of his staunchest friends in Portsmouth. In the following year Father Rooney bought a house for a rectory at St. Anthony's and other Holy Ghost Fathers were sent to help him. His first assistant was Father A. Schmodry. He was succeeded by Father Joseph Boehr in September, 1909. In 1910, Father Manoel Barros joined the little community at St. Anthony's, and took charge of the Portuguese Catholics in the district.

As pastor of St. Anthony's, Father Rooney had also the care of Tiverton and Little Compton. At Little Compton he first held services in a small hall, but before the close of the year he had built a chapel there. At Tiverton, there was a little wooden church, St. Peter's by the Sea, where Mass was previously said by a priest from Fall River. A new church was built here in 1910 and named St. Christopher's.

In 1913, Father Rooney was given charge of North Tiverton also. He immediately bought land there and started building a church. This church was opened in the following year. Father Boehr took charge of the parish at North Tiverton and built a rectory there in 1925, and took up his permanent residence in what is now known as the parish of the Holy Ghost. In 1926, a rectory was acquired in Tiverton, and Father O'Rourke became resident pastor. A small church was built at Tiverton Four Corners in the same year, and in 1930, Father Knabel who had labored since 1923 at Little Compton became pastor of the new parish of St. Catherine established there.

Father Rooney died in 1919, after eleven years of fruitful work in these parts. He left behind him a record of achievement that is not given to many. His successors have built well upon the foundations laid by the noble pioneer.

Father Cornelius J. O'Rourke succeeded Father Rooncy as pastor and here he labored until 1926, when he became the pastor of St. Christopher's in Tiverton. Father John J. O'Reilly, the present pastor, was sent by his provincial to Tiverton, coming from Holy Ghost College, Cornwells Heights, Pa., where he was dean of studies, to take charge during the sickness of Father O'Rourke, who died shortly after an operation. Father O'Reilly was then appointed pastor. He has instilled this congregation with a true spirit of loyalty, not only for the parish but for diocesan affairs.

Some years before, in 1926, a small church had been built at Sakonnet as a summer mission of Little Compton.

ST. ANDREW'S, BLOCK ISLAND

Block Island was once a summer mission of the Cathedral in Providence. Established just as a mission, a chapel was built for the benefit of the visitors in the months from June to September; it was given a resident pastor in 1917, when Rt. Rev. Msgr. James O'Brien was assigned to St. Andrew's. Rev. John W. Marren was the second pastor. When Father Marren went to Oakland Beach, Rev. Joseph Devanney was appointed to St. Andrew's.

RELIGIOUS COMMUNITIES

CHAPTER XXII

ORDERS OF MEN

O.S.B. — BENEDICTINE FATHERS

BENEDICTINES go back to the sixth century to St. Benedict, the patriarch of the Monks of the West, and the Abbey of Monte Cassino as the cradle of their Order, whither his first monks removed from Subiaco, Italy, in the year 527. Their rule inculcated a judicious employment of time between work and prayer. In the life time of the founder the Order began to expand and multiply its monasteries. The monks were in France, Spain and England in the seventh century and the Apostle of the last named country was St. Augustine of this same Benedictine Order. In 1890, by Apostolic Letter, English Benedictine missions were placed under the three abbeys of Downside, Ampleforth, and Douai, a name and place that have become world renowned through a Catholic version of the Bible.

The School of St. Gregory the Great, or Portsmouth Priory School, was opened in 1926. The Priory is a daughter house of the Abbey of Fort Augustus in Scotland. "The association," as described in the Priory Prospectus, "with the English Congregation, which is famous for its great schools including those at Downside and Ampleforth, brings to the younger school on this side a tradition and an example that cannot fail to enrich and inspire its own efforts to reach the same educational ideals." The school is on the Island of Rhode Island and the property embraces one hundred and twenty acres overlooking Narragansett Bay. The grounds are in part covered by large trees and in part by open fields adapted for athletics. The original building is the Manor House, now containing the dining room, infirmary, office, house mother's quarters, masters' common rooms, reception rooms and guest rooms. Other buildings include Chapel, Priory, Schoolhouse Laboratory, Gymnasium and four Dormitories. The last to be erected is St. Benedict's House as the first of a group of proposed permanent buildings in brick and stone. The Very Rev. Dom J. Hugh Dimon, O.S.B., who was formerly headmaster at St. George's School in Newport, is the Prior.

O.S.F.C.—CAPUCHINS, ORDER OF ST. FRANCIS

The Order of the Friars Minor Capuchin of St. Francis, with a general Motherhouse in Rome, and of the Province of St. Lawrence of Brindisi, has its community house here on Norwood avenue. The Superior is the Rev. Arnold Madden, O.S.F.C. Its Fathers are engaged in giving missions, retreats and lectures.

The Capuchins here are a branch of the Franciscan family founded by St. Francis of Assisi in the thirteenth century. In this country they have been doing valiant missionary work in Lake and Mendocino counties, California, for three quarters of a century, and in the Eastern States since 1920. The California missions are directed by the Irish Capuchins, and English members of the Order are assigned to the Archdiocese of Simla in India. Some of the latter were invited to Providence by Bishop Hickey, in 1925, and St. Gabriel's Hostel on Elmwood avenue became their first monastery. In 1927, they moved to their present house on Norwood avenue. The Very Rev. Dunstan Dobbins was Superior until 1934, when he was recalled to become president of the Capuchin house of studies at Oxford. In the community of the Very Rev. Arnold Madden there are now seven priests and one lay brother.

During the time of their sojourn in Rhode Island, mission retreats, lectures, besides various other activities have followed one another unceasingly, and the establishment and conduct of the Third Order of St Francis by Father George Scott, in its three departments for men, women and juniors is one of their notable works. In their missions, with Providence as their center, the Capuchins have reached southwards to the Carolinas, westwards to Wisconsin, northwards to Montreal, Toronto, and even Nova Scotia. That they should be heard and welcomed in Toronto, is but natural, for in that city rest the mortal remains of Father Louis of Lavagna, the founder of the present English Province of Capuchins, who died in the odour of sanctity on St. Patrick's Day, 1857.

O.C.S.O. — CISTERCIAN MONKS

The Order of the Trappists or the Reformed Cistercians which is an offshoot of the great Benedictine family, is the strictest of the religious congregations for men. St. Robert, a pious member of that body in the eleventh century, not content with the penances of the Code of St. Benedict, founded a separate congregation with a most rigorous rule at Citeaux (in Latin, Cistercium), a town of France, in the year 1098. The aim of the order was the personal sanctification of its members through prayer and penance, and it was not intended that they should be distracted by attempting to care for the souls of others. The branch now known as the Trappists was instituted at the abbey of La Trappe, by Armand de Rance. The discipline prescribed by its rule is remarkable for its austerity.

Our Lady of the Valley, one of the three monasteries of the Order of Cistercians of the Strict Observance in the United States, is the continuation of the Abbey of Petit Clairvaux, which was founded by Father Vincent of Paul in Nova Scotia, A.D., 1815. Father Vincent was one of those religious who, when the Trappists had been dispersed by the French Revolution, accompanied Dom Urban to America in 1803. Dom Urban himself had received his commission from Dom Augustine de Lestrange, the heroic leader of the exiled monks who succeeded in reestablishing the order in France after the overthrow of Napoleon.

When Dom Urban and his religious thus returned to France, Father Vincent of Paul was left in America as a missionary, and labored successfully for a number of years amongst the Acadians and Indians in the eastern part of Nova Scotia. Here, in the Diocese of Antigonish, he founded in 1815, the Monastery of Petit Clairvaux. In 1876 Petit Clairvaux was raised to the dignity of an abbey, and flourished till the year 1892, when the entire monastery with all the valuables it contained, including the library, was destroyed by a disastrous fire. The Rev. Father Abbot, Dom Dominique, who was old and infirm, resigned his charge; and the "Immediate Father," Dom Jean Marie of Bellefontaine Abbey, France, appointed as superior, Dom John Mary Murphy, then

Prior of Our Lady of the Lake, Canada. For various reasons and with the consent of the General Chapter, he resolved to transfer the community to the United States. Bishop Harkins had long desired to have some contemplative religious in his Diocese. Some necessary temporary buildings were immediately constructed on a site provided by the Bishop, and when all was ready, seven members of the community of Petit Clairvaux came to Rhode Island to take possession of the new home. This was in August, 1900. Henceforth the new monastery was to be known as Our Lady of the Valley; this name was chosen chiefly because the monastery overlooks the Blackstone river valley, and the neighboring village is called Valley Falls. In 1913, the new monastery became an affiliation of the Abbey of Gethsemani, Kentucky.

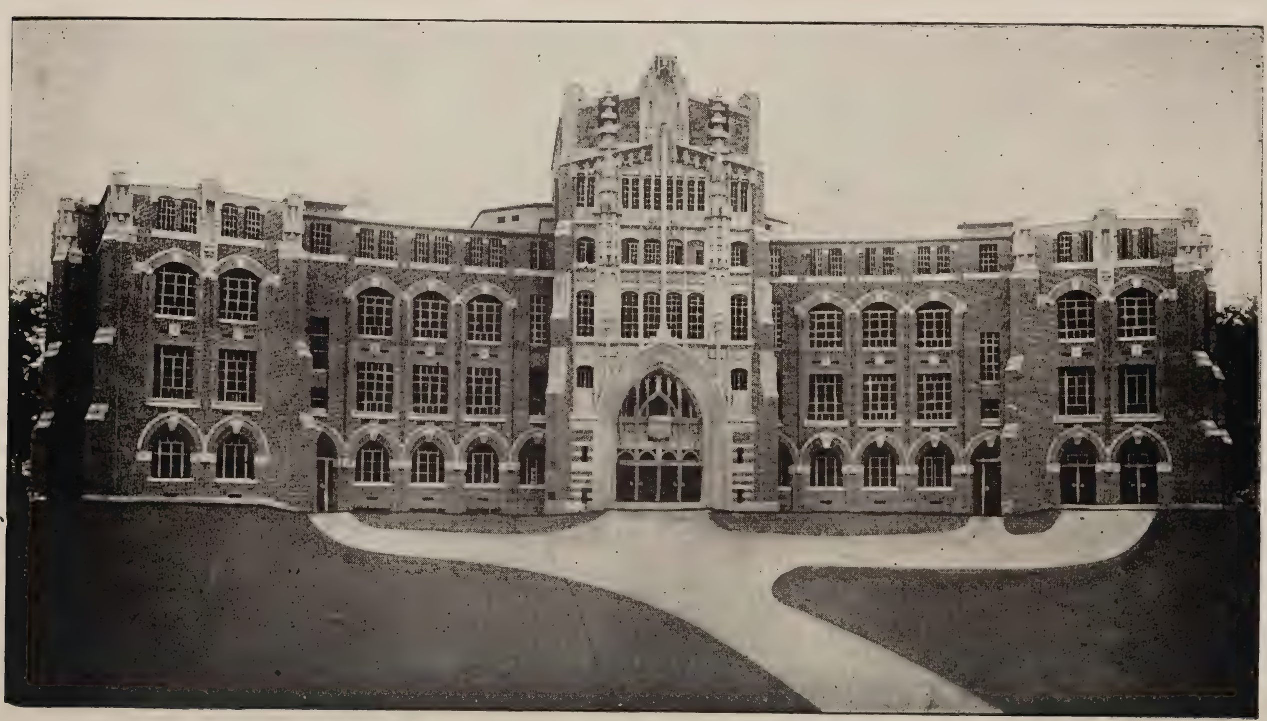
There are about five hundred acres of land, mostly woodland, around the monastery. One of the hills contains a valuable blue granite quarry. A small stream flows through the property; and there are several springs which supply water abundantly for all purposes. With the growth of the community the farming activities expand from year to year. The steady growth in the numbers of the community has come as a surprise to many who were of the opinion that so austere and contemplative an order could not hope to flourish in this land of much pleasure-seeking and external activity. Yet within the past ten years the number has doubled itself so that today the community counts some sixty-five members. Most striking of all is the fact that the numerous recent recruits are a body of fine promising young men in the freshness of early manhood — not a group of misanthropes or failures in life's battles, as some people imagine monks to be.

Rapid increase in numbers calls for immediate further accommodation. The buildings required by the rules of the order are as yet but partially completed. The stone structure is only a temporary one and was erected in 1905. Since that time the regular monastic church has been built, and later, a further structure or wing added to it which includes a beautiful new sacristy, chapter room, cloister and infirmary. On the Feast of the Annunciation in 1936, the first ground was broken for the building of the new novitiate which is the most pressing of the many needs in the matter of accommodation. The plans of the complete monastery call for several other large units including a spacious Guest-house for retreatants; and when these buildings are finished, Our Lady of the Valley will have good claim to be considered one of the glories of the Diocese of Providence. That it bids fair to become a noteworthy pile of architecture may be gleaned from what is already realized, notably, the modest yet beautiful church in true Cistercian Gothic style, of fine blue granite quarried on the premises, whose gold-tipped cross mounted on the slim belfry spire dominates the surrounding countryside.

Among the community there are fourteen priests, and the remainder consists of choir-religious and lay-Brothers, about equally divided. The choir-religious spend part of the time usually allotted to manual labor in the studies which are preparatory for the priesthood.

O.P. — DOMINICAN FATHERS

The Order of Preachers, commonly known as the Dominican Order, was founded by St. Dominic, who was born at Calaroga, Old Castile, Spain, in 1170, and died



Harkins Hall, Providence College

in 1221. He was the son of Felix Guzman and Joanna of Aza whose piety had a profound influence in directing the way of their son into the service of the Lord. From the dawn of reason he had a heart burning with love of God and a zeal for the promotion of His glory which were in evidence in his student days at the University of Palencia, afterwards Salamanca. He was God's chosen instrument for suppressing the Albigensian heresy and for propagating the devotion of the Holy Rosary. When he founded his Order it was "to teach the truth by preaching and to preach the truth by teaching," so teaching and preaching have been enlisted by the Dominicans ever since as their means of bringing souls to God.

St. Dominic accomplished what he set out to do. His Order, confirmed by the Pope in 1216, became the guardian of the truth. Its members studied in universities and some of the best minds and hearts of the ranks of the professors, as well as of the students were attracted to the Order. After a few years of retreat, study and contemplation, of silence and penance and prayer they became saintly and learned, zealous, courageous preachers, ready to go where they were sent, ready to die to save a single soul. Many became teachers like Saint Albert the Great and Saint Thomas Aquinas; but most of the thousands that donned the white habit became missionaries to home as well as to foreign and pagan lands. Thousands shed their blood in China and Russia; tens of thousands went forth to preach the Gospel to all nations. They preached from Africa to Sweden, in all of Europe and most of America.

In the early days of colonization of America, Dominicans were numerous among the missionaries, and in later days, in 1806, a foundation was made in Springfield, Ky., which became the headquarters of St. Joseph's Province. The Providence foundations are included in this provincial division. The Dominican Order is a trinity of Orders. The First Order is made up of priests, students and lay brothers; the Second Order, of cloistered communities of nuns; and the Third Order is that of cloistered nuns as well as a Secular Third Order, men and women living in the world but striving in a special way after perfection.

Providence College at River avenue and Eaton street on a tract of over forty six acres, owes its inception to the vision of Bishop Harkins. It was founded in his administration. A charter was granted in 1917 for the organization of a College "for the formation of virtue and piety and learning in such of the languages and the liberal arts and sciences as shall be recommended from time to time by the corporation." The College is empowered to confer such degrees as are usually conferred by colleges and universities. Three degrees in course are awarded at present, the Baccalaureate in Arts, the Baccalaureate in Philosophy or Letters and the Baccalaureate in Science. Honorary degrees are also bestowed for distinguished service to Church or state. The faculty is composed of professors who are members of the Dominican Order and a number of lay professors, highly specialized in the branches they teach. The institution is classed as a college of liberal arts with the purpose of educating the student as a man by giving him a broad cultural background, and of training him as a specialist by guiding him in the choice of a career and placing him, whenever possible, upon the highroad to success.

For the convenience of religious communities the College has inaugurated an Extension School composed of a Summer Session, extending from the latter part of June to the end of July, with classes meeting six days a week for five weeks, and a Winter Session, held on Saturday mornings from the middle of October to the middle of May. Although the Extension School was established primarily for the members of teaching Sisterhoods, many of the laity, with constantly increasing numbers, are also taking advantage of the opportunities it affords. All courses of the Extension School are of collegiate grade, and, for duly matriculated students, carry credit toward the Bachelor's degree.

Providence College has had three presidents. Its first two executives, Very Rev. Albert D. Casey, O.P., and Very Rev. William D. Noon, O.P., were pioneers laying the groundwork for a greater college to come. In 1927, a member of the original faculty, who had just completed his studies abroad, returned to become the third president of the college. Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., LL.D., a native son of Rhode Island, has been President for almost ten years. During that time he has faithfully and magnificently represented Providence College within the College itself and in the world outside.

In addition to the College, the Dominican Fathers are in charge of the parishes of St. Raymond and St. Pius in this Diocese.

C.S.Sp. — FATHERS OF THE HOLY GHOST

The Fathers of the Holy Ghost were founded in France on Pentecost Sunday, 1703, by Claude Francois Poullart des Places who opened the Seminary of the Holy Ghost in Paris, which afterwards developed into the religious society of the same name. His purpose was to train missionaries to take care of neglected souls in Christian and Pagan countries, particularly in the French colonies in Asia, Africa and America. After the founder's death, in 1709, the Congregation of the Holy Ghost continued to progress. It sent missionaries to the French colonies and to India and China, and received the approbation and commendation of both the civil and religious authorities. The Acadians, for instance, of Longfellow's "Evangeline" were ministered to by Holy Ghost Fathers. During the trying days of the Church in France during the eighteenth century, the Fathers of the Holy Ghost valiantly defended the truth against the Jansenists. So noble was their defense, and so unquestioned their fidelity to the Pope, that when the Bishops of France established the French seminary in Rome, they placed it in charge of the Congregation of the Holy Ghost.

In 1842, the Venerable Francis Mary Paul Libermann, a convert from Judaism, founded the Order of the Holy Heart of Mary, whose object was the conversion of the Negro. In 1848, he met the Reverend M. Monnet who was at that time Superior of the Congregation of the Holy Ghost. The objects of both institutions were closely related, to preach the Gospel to abandoned souls, and especially to evangelize the neglected negroes in Africa and the French colonies. By the command of the Holy See, the two Superiors arranged the details, and the younger Society was grafted on the Order of the Holy Ghost. The Venerable Libermann was made the first Superior of the two Congregations, now united under the name of the Congregation of the Holy Ghost and the Immaculate Heart of Mary, on the Feast of Pentecost, 1848.

The first care of the Venerable Libermann was to organize on a solid basis the work of supplying priests for the French colonies through the seminary of the Holy Ghost. He next turned his attention to the work which had engaged him before the union of the two societies, and which later earned for him the title of Apostle of Africa. The evangelization of this great continent had its beginnings in the zeal of Bishop England of Charlestown, South Carolina. This great prelate drew the attention of the Sacred Congregation of the Propagation of the Faith to the great field for missionaries in Africa. He renewed his appeal to the third Provincial Council of Baltimore, and at the suggestion of Bishop Kenrick of Philadelphia, Dr. Barron, rector of the Seminary in that city, was appointed to undertake the work. He was appointed Vicar Apostolic of the Two Guineas, a region comprising almost the whole of missionary Africa, and was consecrated Bishop. His first difficulty was to find missionaries, but he found his solution at the Shrine of Our Lady of Victories in Paris, where the director told him of Father Libermann who was looking for a mission for his missionaries. Thus it was under the leadership of a prelate from America that the first band of Holy Ghost Fathers set sail for Africa.

In the American Province, the Fathers of the Holy Ghost, among other works, have devoted themselves to the evangelization of the colored race, and conduct numerous missionary parishes in the southern States. They also minister to the needs of the colored populations of New York, Philadelphia, Pittsburgh and Detroit. They have likewise under their direction the Association of the Holy Childhood. This society endeavors to enlist in the service of foreign missions, the enthusiasm of the children. At the request of Bishop Edward V. Byrne of Porto Rico, the Fathers of the American Province have undertaken the spiritual care of the town of Arecibo with eighteen outlying stations. In Africa, too, the American Province has now confided to it a sector of its own, the Vicariate of Kilimanjaro in British East Africa, under the spiritual jurisdiction of Bishop Joseph Byrne, C.S.Sp.

To prepare missionaries for all these undertakings, the Congregation maintains an Apostolic College at Cornwells Heights, Pa., its Novitiate at Ridgefield, Conn., and its Senior Scholasticate at South Norwalk, Conn. It was to the Fathers of this Congregation that Bishop Harkins, in 1908, entrusted the evangelization of the south eastern section of Rhode Island. Rev. Christopher J. Rooney was appointed the first pastor of St. Anthony's Church, Portsmouth, in May, 1908. The Holy Ghost Fathers now have charge of the parishes in the upper part of the Island of Rhode Island, at Portsmouth, and on the mainland between Fall River and Sakonnet, at North Tiverton, Tiverton and Little Compton.

S.M. — MARIST FATHERS

The Society of Mary, or the Marists, is a community of priests and lay-brothers who were founded by Father Colin at Lyons, in France, in 1823. They have done heroic missionary work in the islands of the Pacific, and have labored also in England and the United States. They have charge of the parishes of the Immaculate Conception in Westerly, and St. Charles here in Providence. In 1816, a group of students of the Grand Seminary of Lyons pledged themselves before Our Lady of

Fourviere to found a religious society that would bear the name of Mary. One of them, Venerable Jean Claude Colin, had conceived the idea of the new Society from his infancy. He began to sketch the elements of its Rule, when he was assistant to his brother, Peter Colin, pastor of the little parish of Cerdon. In 1822, he obtained from the Holy See a Brief praising his plan.

Pope Gregory XVI, in quest of missionaries for Oceanica, by a Brief of April 29, 1836, approved definitely the priests of the Society of Mary as a Religious Institute with simple vows. Father Jean Claude Colin was elected First Superior General on September 24, 1836, on which day took place the first Marist profession. Before the end of the same year, seven Marist Fathers, one of whom was Saint Peter Chanel, left for the Missions of Oceanica. The work to which the Marist Fathers devote themselves is threefold: home and foreign missions, the education of youth in colleges, the direction of seminaries. This work was carried on at first in France, where the Marist Fathers preached missions especially in country parishes, undertook the direction of various seminaries and founded many colleges — after the freedom of teaching in private schools was granted.

Outside of France the first field of foreign missions offered to the Marist Fathers was the Vicariate Apostolic of Western Oceanica, under a secular Bishop, Dr. Pompalier, who took up his residence in New Zealand. Under him Father Bataillon, who later became Vicar Apostolic of Central Oceanica, converted the island of Wallis and Saint Chanel labored in Futuna, where he died a martyr. At present there are eight Vicariates Apostolic evangelized by the Marist Missionaries; Central Oceanica, the Islands of Wallis and Futuna, Samoa, New Caledonia, Fiji, New Hebrides, South Solomon, North Solomon. In 1926, the American Fathers were divided into two Provinces, Washington and Boston. The former gave two Bishops to the American Hierarchy: Most Rev. Michael Keyes, who resigned the See of Savannah, and Most Rev. Gerald Shaughnessy, consecrated Bishop of Seattle in 1933. In the Boston Province the Marist Fathers have charge mostly of French-speaking parishes in the Dioceses of Portland and Providence, and the Archdiocese of Boston. There are two preparatory schools, one at Maryvale Seminary, Bedford, Mass.; the other at Sillery, in Canada. From these the graduates go to the novitiate in Staten Island or the scholasticate at the Catholic University, Washington.

The Boston Province has already sent several missionaries to Oceanica. Outstanding among them is Most Rev. Thomas Wade, a native of Providence, who was consecrated Vicar Apostolic of the North Solomon Islands in 1930, in Sydney. The Northern Solomon Islands were former German possessions, but since the World War they have been under the mandate of Australia. Bishop Wade's headquarters is at Kieta on the island of Bougainville. With his priests he occupies a poorly-furnished wooden house that stands on wooden stilts, and nearby is his unpretentious Cathedral. Some Sisters of the Third Order Regular of Mary occupy a convent nearby. There is also the house of the government agent. This little settlement is the principal evidence of white civilization to be found anywhere in the Northern Solomon Islands.

By an Apostolic Brief of 1850, the Third Order of Mary for persons living in the world was canonically established and has a large membership wherever the Marists are found.

In 1845, the first sisters of the Order of Mary departed for Oceanica. Little by little they spread their activities to the various Vicariates. A few years ago they were joined together into a Congregation approved by Rome, under a Mother Superior General, Mother Mary Rose, a native of Boston. Their official name is Missionary Sisters of the Society of Mary. Their apostolate consists in educating children of the natives and of the white settlements and in instructing native women; caring for the sick, whether in their homes or in the hospitals, nursing the lepers in lazarettos; keeping in order the mission churches and sacristies. They are in charge of the Leper Colony on Makogai Island, Fiji, a refuge for lepers from all over Oceanica and Australia. The address of their American novitiate is: Convent of St. Theresa, Spring Road, Bedford, Mass. The Postulate lasts from six months to one year, the novitiate two years, after which the Sisters make their temporary vows for three years.

M.S.C. — MISSIONARY FATHERS OF THE SACRED HEART

The Missionaries of the Sacred Heart were established to promote the knowledge and practice of devotion to the Sacred Heart of Jesus. They were founded at Issoudun in the Archdiocese of Bruges, in France, by Father Jules Chevalier in 1854, for work chiefly in foreign mission fields. They have missionaries in Oceania, besides others in the Philippines and elsewhere. In this Diocese they are in charge of St. Joseph's and the Sacred Heart parishes, Natick, and are chaplains of the State Institutions at Howard.

The motherhouse was first located at Issoudun and is now in Rome. Their beginnings of the Congregation were made in the year of the definition of the Immaculate Conception by Pope Pius IX. A novena of prayers to the Mother of God was offered by the founder for his contemplated society, and in thanksgiving, a shrine was dedicated to the Blessed Virgin under the title of Our Lady of the Sacred Heart. An association of prayer was established in 1864, which has received the official title of Universal Archconfraternity. It has its headquarters in Rome and local directors in countries where the Fathers are represented. Its center in the United States is in Watertown, N.Y., at St. Joseph's Apostolic School. In 1927, a commissariat was established in Geneva, Ill. The American provincial house is in Natick with the Very Rev. Pierre L'Esperance, M.S.C., Provincial.

The Missionaries of the Sacred Heart have been found in the Foreign Mission Field of the South Sea Islands since 1881. Three fathers set out from Barcelona at the request of Pope Leo XIII and built up a mission in New Pomerania. The three have been followed by hundreds, who are dispersed through the islands and archipelagoes of the South Pacific and in the Dioceses of Port Victoria and Palmerston, South Australia.

P.S.S.C. — PIOUS SOCIETY OF THE MISSIONARIES OF ST. CHARLES

The Pious Society of the Missionaries of St. Charles Borromeo was organized in Italy by Bishop Scalabrini of Piacenza, and was definitely approved by the Holy See in 1908. It endeavors to provide for the moral welfare of the Italians in the United States, and to help them to preserve their Catholic faith. Its priests have charge of the parishes of the Holy Ghost and St. Bartholomew in Providence, Our Lady of Mt. Carmel, Bristol, Our Lady of Loreto, East Providence and St. Roch's, Thornton.

In Niccolini street in Piacenza, in 1887, Bishop Scalabrini acquired the property belonging to a disused Carmelite convent. Two of his devoted priests consented willingly to be the grains of mustard seed that have borne such a marvellous harvest of spiritual success. A few months elapsed and the congregation counted seven priests. Three laymen cast in their lots to be of assistance to the infant project. In 1888 the first attempt at a definite shaping of the future work in America took form in the purchase of a former Protestant church in Roosevelt street in New York. Under the title of St. Joachim the noble enterprise began. Rhode Island was soon to follow in the wake of the New York experiment. In 1889, in Providence, what is now the Mother Church of the Holy Ghost began its truly apostolic work of spiritualizing the ever multiplying flock of Italian Catholics who sought homes and work in Rhode Island.

A life of Bishop Scalabrini was published in Turin in 1934, and a chapter is devoted to his Fathers in this Diocese. Monsignor Gregori, the author, relates that the Scalabrini missionaries began their beneficent work here in 1889. Providence was one of the very first Dioceses to welcome with open arms the arrival of Italian immigrants. The book cites the generosity of Bishop Harkins who gave to his newly settled subjects spiritual and material assistance. Bishop Harkins had spent two years in Rome after his long residence at Saint Sulpice in Paris, and had served as theologian and Italian interpreter to the Archbishop of Boston, John Williams, at the Vatican

Council in 1870. He, therefore, was well qualified to understand the difficulties attendant upon the transplanting of emigrants from Italian surroundings to the conditions of an American city.

Having obtained from Bishop Scalabrini the services of one of the St. Charles Missionaries, Bishop Harkins proceeded to have erected a modest wooden structure which was opened formally in 1890. For ten years it had housed inadequately the ever-increasing congregation growing up on Federal Hill. In 1901, the new church of the Holy Ghost saw its walls rising in graceful dignity. In the same year, Bishop Scalabrini paid his first visit to Rhode Island and blessed the crypt, erected in Gothic style, ample and well proportioned. In the presence of Bishop Harkins, who was the host of Bishop Scalabrini, of the Governor of Rhode Island, and of a host of distinguished citizens, the foundation of the mother of all Italian parishes in the Providence Diocese was inaugurated.

The work of the founder of this Congregation is going on in Italy in the great preparatory school of Christopher Columbus in Piacenza and in a seminary at Bassano del Grappa in Venezia preparing future missionaries of the Pious Society of Saint Charles for work in Europe, in the United States and in Brazil. In the United States the Fathers are to be found in New York, New Haven, Boston, Utica, Syracuse, Buffalo, Detroit, Chicago, St. Louis and Cincinnati.

COLUMBAN FATHERS

St. Columban's Seminary or House of Studies was established in Bristol in 1933, by the Society of St.

Columban for missions in China. The American headquarters of this missionary organization are at St. Columban's, Nebr. In 1920, at the invitation of Arch- it was canonically established in 1918. The Rev. Edward J. Galvin, who had been ordained in Maynooth in 1909, came to Brooklyn to the parish of the Holy Rosary. In 1912, he volunteered for the Chinese missions and from 1912 to 1916 he labored with the French Vincentians in Chekiang, China. In 1915 two Irish colleagues joined Father Galvin in Chekiang — Father Joseph P. O'Leary, now manager of *The Far East* magazine at St. Columban's, Nebr., and Father Patrick O'Reilly, who is now attached to St. Columban's Missions in Hanyang, China.

Father Galvin returned from his foreign field, first to Ireland and then to the United States, with the hope of enlisting others in mission work. In 1917, he placed his project before Pope Benedict XV, who encouraged him warmly and gave his blessing to the movement. More priests were meanwhile joining the ranks. Boys were applying to enter the seminary — but as yet there was no seminary. A vacant residence in County Galway was bought, furnished in rough-and-ready fashion and opened in January, 1918, as St. Columban's Seminary, Dalgan Park, with nineteen students. Father Galvin had meanwhile returned to the United Sates to continue the work of organization here. In March, 1918, he established headquarters in Omaha, Nebr.

In 1922, the present St. Columban Major Seminary near Omaha was built. This is now known as St. Columban's, Nebr., having its own postoffice by that name. In 1924, another seminary was opened, St. Columban's, Silver Creek, N. Y., some thirty miles west of Buffalo. The increase in missionary vocations and the growth of the society necessitated another foundation and on Octo-2, 1933, Bishop Hickey dedicated St. Columban's Seminary, Bristol. Father William M. Kelly is rector. The institution is devoted entirely to a year of special spiritual training, taken by the future missionaries after their preparatory course in Silver Creek, N. Y.

The superior of St. Columban's Foreign Mission Society in the United States is Father P. P. Waldron, St. Columban's, Nebr. In 1920, at the invitation of Archbishop Mannix, a house of the society was opened in Melbourne, Australia. It is now a seminary, also dedicated to St. Columban. For priests appointed for postgraduate studies the society has a house in Rome.

The first band of the society's missionaries to sail for the Far East left San Francisco in the summer of 1920, bound for Hanyang, a city in the heart of China. This city is now the headquarters of an extensive district, the Vicariate of Hanyang, entrusted to the society by the Holy See. The former Father Galvin, now Bishop Galvin is Vicar Apostolic over this Vicariate and he has forty-six priests laboring under him. In his territory there are 5,000,000 pagans and 26,000 Catholics. More than 18,000 pagans are awaiting instruction — which cannot be given to them because of lack of means and lack of men. Every year since 1920, additional priests have gone to swell the ranks of St. Columban's missionaries overseas. In 1922, the Missionary Sisters of St. Columban were founded. They are now at work in two mission districts in China, while in the United States and Ireland they take charge of the domestic administration of two of the society's seminaries. Their American foundation is the Convent of the Nativity, Silver Creek, N.Y. In 1923, the Sisters of Loretto at the Foot of the Cross, from Loretto, Ky., entered the Hanyang field in cooperation with St. Columban's Society.

Today, the foreign missions served by the members of St. Columban's Society are in China, Korea and the Philippine Islands. In addition to the Vicariate of Hanyang, the society staffs the prefecture of Kienchang, Kiangsi province. In the Philippine Islands, missionaries of St. Columban are laboring in the Archdiocese of Manila and in the Diocese of Lingayen. The society has 104 priests attached to various branches of missionary activity in the mission fields.

BROTHERS OF THE CHRISTIAN SCHOOLS

The Christian Brothers, more accurately called the Brothers of the Christian Schools, were founded in France in the time of Louis XIV. The man who established them is now a canonized saint whose feast is observed on May 15 — St. John Baptist de la Salle. He was an educational genius who in several important respects was appreciably ahead of his time. Not even the French Revolution could destroy the Institute of the Brothers in France, for after that event they spread amazingly. And not even the pagan laws against religious teaching could destroy the Brothers' influence. During the Great War, thousands of Brothers, exiled to foreign lands, went back to France to fight for *la patrie;* and more Christian Brothers fell in that fight than members of any other order.

Commenting on the life of a member of his Institute, the scholarly Brother Leo describes it as follows: "Our life has three sides to it. First of all, we are religious — 'monks' if you will, in the very generic, slightly inac-

OBLATE SEMINARY
BYRNE MEMORIAL

curate use of that word — men bound by vows of poverty, chastity and obedience and living in community under an approved rule of life. We get up quite early and pray and meditate and hear Mass; and from time to time during the day the bell calls us to the chapel again. That is the religious side of our life.

"Next, we are students, life long students. Some of us hold university degrees, some of us have studied in Europe, some of us are recognized authorities in certain fields of scholarship. But we all are students. There comes normally a time in our life when we have no more examinations to prepare for and no more degrees to secure; but there never comes a time when the obligation of study ceases for us — save that momentous time when all earthly obligations cease. While we live, we live much in libraries and laboratories, for it is needful to know well and intimately the tools of our trade. That is the scholarly side of our life.

"And, finally, we are teachers. A public school official once asked a Christian Brother, 'What sort of teaching do you men undertake?' And the Brother answered. 'We teach anything of the male sex.' And we do. The Brothers teach in parochial schools and they teach in universities; they teach in orphanages and they teach in colleges; they teach in normal schools and technical schools and high schools. And they teach until old age dims their eyes and stills their voices. Or else — and this is the natural way — they die happily in harness. That is the educational side of our life."

In this Diocese the Brothers affiliated with their New York Province are represented in La Salle Academy and St. Mary's School in Providence, at St. Raphael's, Pawtucket and De La Salle in Newport. La Salle Academy

College of Mount Saint Charles

was begun in 1871, and is the original foundation of the Brothers in Rhode Island. The thousands of its graduates who have succeeded in their chosen walks of life are the endorsement of the character of the education imparted by these real teachers whose motto of "Religion, Culture and Morals" embraces the scope of their educational efforts.

BROTHERS OF THE SACRED HEART

The Institute of the Brothers of the Sacred Heart is a French teaching order, established by Father Coindre at Lyons in 1821. They devote themselves to the education of boys in schools of every grade and in asylums. When the iniquitous law of 1906 was put into effect in France, they had 150 schools, including several for the deaf, and were training more than 25,000 boys. The Institute was established in the United States in 1846, in Canada, 1872; in Belgium, 1902; in Spain, 1903; in Italy, Uruguay and Madagascar, 1928; in English Sudan, 1929; in Argentine and Syria in 1930, and in Uganda in 1931.

They have in Canada over a thousand members in the two provinces of Athabaska and St. Hyacinth. At the request of His Holiness, Pope Pius XI, the Brothers of the Sacred Heart opened schools in pagan lands. The Canadian provinces are represented in Madagascar and the Sudan; the American province, in Uganda and the French, in Syria.

Mount St. Charles College is a bilingual boarding and day school directed by the Brothers of the Sacred Heart. It was begun through the invitation of Monsignor Dauray and the work was carried on with the support of the French Canadians. The cornerstone of the new building was laid on November 11, 1924. The Apostolic Delegate was present at the ceremony with Bishop Hickey and a host of representatives of Church and State from all of New England and the province of Quebec. The building is of brick construction of five stories and occupies a dominant site on Bernon Heights overlooking the city of Woonsocket. Its peaceful surroundings, invigorating air, ample playgrounds, and well appointed classrooms make of Mount St. Charles an ideal institution for spiritual, mental, moral and physical training of its students. Among the chief benefactors of the Institution during his life time was the late Bishop Hickey, and Bishop Keough has continued the interest and solicitude of his predecessor for this institution. Diocesan priests act as chaplains at Mt. St. Charles and teach in the English and classical courses. Pupils are received of advanced grammar grades and high school age to whom commercial, scientific and classical courses are offered.

The Brothers also teach the older boys in the school of Our Lady of the Sacred Heart in Central Falls and conduct the Sacred Heart Commercial College on Broad street.

CHAPTER XXIII

ORDERS OF WOMEN

SISTERS OF MERCY

THE Sisters of Mercy were founded by Mother Catherine McAuley in Dublin, Ireland, on December 12, 1828. Their first foundation in America was made in Pittsburgh, Pa., in 1843, by Mother Xavier Warde and six companions. Bishop O'Reilly received the Sisters in Providence on March 12, 1851. A small house on High street, now Weybosset, was placed at their disposal and they began their work which has had a marvellous progress under the blessing of God over their eighty-five years of service in this state.

In the summer of 1851, the Bishop bought the Stead Estate on the corner of Broad and Claverick streets for a convent. The following September, St. Xavier's Academy was opened as both a boarding and day school. Later the boarding school was transferred to Bayview. A frame building on a lot adjoining the estate was fitted up for an orphans' home. In 1862, it was transferred to St. Aloysius' Home on Prairie avenue.

An outstanding work of the Mercy Sisters is St. Xavier's Academy, pioneer girls' high school in the Diocese. From a small building on Claverick street it has spread so as to enclose a complete quadrangle bounded by Broad, Claverick, Foster and Pine streets. It registers six hundred pupils who come from the various sections of the state. Beside a fine academic course it affords excellent opportunity for special advancement in its commercial, music, art, library, dramatic, journalistic and physical training departments. Before the establishment of other religious orders in the Diocese the work of the Sunday schools was carried on largely by the Sisters of Mercy. At present the Sisters from the Convent of St. Xavier attend the Sunday schools in parishes wherein there are no parochial schools established; they aid distressed and needy families; they visit the Providence hospitals and the State institutions, keeping ever in mind the admonition of their foundress that the charity of the Mercy Order is to be all-embracing.

Sisters of Mercy have ever been engaged here in every phase of educational, cultural, charitable, and religious endeavor. Besides the works enumerated there may be mentioned the organization of the St. Francis de Sales' Reading Circle which later expanded into the Rhode Island Catholic Women's Club. They also undertook the work of religious instruction in the Rhode Island Catholic Deaf Mute Society which was organized by Bishop Harkins. During the dreadful influenza epidemic of 1917 and 1918, they eagerly responded to a call for volunteer helpers in the Emergency Hospital, Woonsocket, in St. Joseph's Hospital and in the Rhode Island Hospital, Providence, and did much district nursing in Pawtucket, Providence and other sections of the state. They have studied the Braille system in order to be able to transcribe books for the blind. In response to the plea of our Holy Father they have organized the Mercy School of Catholic Action in which two important units are already formed and have for the past two years been actively functioning; these are the Marian Motherhood Assembly and the Catholic Teachers Conclave. The Charter for Salve Regina College was granted recently by the State Legislature.

St. Francis Xavier's Convent and Academy

In 1929, many diocesan communities of the Sisters of Mercy in the United States responded to the invitation of our Holy Father to amalgamate. Eight provinces were formed with Mother Mary Carmelita Hartman of Baltimore as first Mother General of the new union. Providence became one of the eight provinces. It includes the Sisters of Mercy in Rhode Island, Massachusetts, and Belize, British Honduras. Mother Mary Matthew was chosen Provincial. Sisters have gone forth from Providence during the past three years to dispense the works of mercy in this mission field of Belize.

At present there are 350 Sisters of Mercy engaged in twenty-one parishes throughout Rhode Island extending from Woonsocket to Westerly. Their work includes every aspect of the spiritual and corporal works of mercy; they visit the sick, aid the poor, attend Sunday schools and public school instruction classes, direct sodalities, prepare converts for the sacraments, care for altars and vestries in the parish churches, and train choir and altar boys, besides being engaged in tutoring private pupils, in giving music lessons, vocal, instrumental and orchestral, and in conducting art classes. Besides this general work in the parishes, the Sisters care especially for more than four hundred orphans in the two homes of the Diocese, St. Aloysius' Home and School, in Providence, and the Mercy Home and School in Newport. In addition to the regular training of the elementary and junior high grades, these children are instructed in music, manual training, domestic science and needlecraft. They are also provided with the various recreational facilities prevalent among boys and girls today.

Another feature of the work of the Sisters of Mercy is the conducting of a private boarding and day school at St. Mary's Seminary, Bayview. Its course of studies ranges from the kindergarten throughout the high school. The Schools conducted by the Sisters of Mercy with date of opening follow: Tyler School, 1851; St. Patrick's School, Providence, 1851; St. Mary's School, Newport, 1854; St. Joseph's School, Providence, 1854; St. Mary's School, Pawtucket, 1862; St. Aloysius' Home, Providence, 1862; St. Charles' School, Woonsocket, 1869; St. Mary's Seminary, Boarding School, Bayview, 1874; St. Patrick's School, Valley Falls, 1878; St. Michael's School, Woonsocket, 1879; St. Edward's School, Providence, 1881; St. Joseph's School, Pawtucket, 1887; St. Mary's School, Bristol, 1912; St. Augustine's School, Newport, 1912; Mercy Home and School, Newport, 1915; St. Anne's School, Providence, 1916; Sacred Heart School, East Providence, 1917; Mt. St. Rita's, Cumberland, Novitiate and Normal Training School, 1917; Holy Ghost School, Providence, 1923; St. Matthew's, Auburn, 1923; St. Edward's School, Pawtucket, 1924; St. Michael's School, Providence, 1925; Immaculate Conception School, Westerly, 1926.

FRANCISCAN MISSIONARIES OF MARY

The Fanciscan Missionaries of Mary are a Congregation of women devoted to the extension of the Kingdom of our Lord chiefly in the foreign mission field of the Catholic Church. Their Institute was founded in 1877, by the Very Rev. Mother Mary of the Passion, with approval of His Holiness, Pope Pius IX. They number about 8,000 members and maintain 283 houses for the purpose of furthering the conversion of pagans to the Church of Christ.

Each year, from their various novitiates more than one hundred Sisters go into the mission fields of the Near and Far East, Africa, and other parts of the world. Their works include the maintenance of hospitals, dispensaries, asylums, schools, orphanages, work-rooms and leper settlements. In the United States their Novitiate and Procure for the Foreign Missions is located in this Diocese at 399 Fruit Hill avenue, North Providence. This Institute, although it has been represented by several houses in America for a third of a century, is hardly as well known to the people of the United States as other Missionary Congregations. Nevertheless, many splendid vocations have been found in this country and a number of these are now zealously engaged in schools, hospitals and dispensaries in various parts of the foreign mission field.

On May 21, 1839, there was born at Nantes, Helene Philippine de Chappotin de Neuville, who later became universally known by her name in religion — Mother Mary of the Passion. At the age of twenty-five, she started for the Missions of India, where she devoted herself without reserve to the spiritual welfare of the natives, who, sixty years later, still venerate her name. God, after having permitted her to experience the bitterness and sweetness of the missionary life, recalled her to Europe where she was to find a larger scope for her influence as the foundress of generations of Missionaries.

The first convent of the Franciscan Missionaries of Mary in India was on the Nilgherry Hills; from there Mother Mary of the Passion went to Europe with three other religious to obtain the formal approbation of the Holy See for her future work. On January 6, 1877, she received encouragement from Pope Pius IX: "I bless the habit and the name. Prepare Constitutions expressly for the Missions." A few weeks later the religious established their novitiate at St. Brieuc, in Brittany. A house was opened in Rome in 1882; the chapel consecrated on June 12, 1899, is a center of Adoration which calls down the blessing of God upon the populous quarter which lies between St. Mary Major and the Lateran. These were the first three houses: in India, the little Bethlehem where the idea germinated of a life consecrated to the Missions; St. Brieuc in Catholic Brittany, the land of faith which was to give so many religious to the Institute; Rome, the center of Catholicism and the seat of Truth.

From the date of its foundation in 1877, the progress of the Institute has been continuous and vigorous. In the lifetime of the Foundress it had extended to every continent on the globe and since her death in 1904, the expansion has gone on. It is the aim of the Institute of the Franciscan Missionaries of Mary to exemplify and exercise the spiritual and temporal works of mercy in their fields of endeavor for the sake of the Charity of Christ. Hospital work in the mission field has always claimed their attention and hundreds of the daughters of Mother Mary of the Passion are caring for the sick in institutions established in China, Japan, India and many parts of Africa. The dispensary, which is a traveling clinic, or open-air hospital, is to be found almost invariably in the mission field, wherever the Sisters have made a foundation.

The babies are among the special charges of the Franciscan Missionaries of Mary in whose nurseries thousands of every race and color are daily finding secure shelter and tender care. In the fifty-nine years of the fruitful life of the Institute, there have been baptized more than 700,000 children. Many of these were picked up at the doors of the orphanages or from the road side where they had been abandoned by their pagan parents. In countries like India and China where the mortality of infants is almost fifty percent, the Missionaries find daily opportunities for administering the Sacrament of Baptism to both infants and adults. Chinese and Japanese children, Indian girls in Burma and Manitoba, little Incas in the mountains of Peru, Filipinos and Negritos in the Islands of the Pacific and Congolese in the heart of Africa, these with many more, both in civilized and uncivilized countries, are the pupils of the Franciscan Missionaries of Mary. More than 60,000 pupils are receiving regular instruction in 156 schools conducted by the Missionaries.

A feature of mission work which had a special appeal for Mother Mary of the Passion was the care of lepers. In her early days in India she had frequently ministered to their needs and with a deep appreciation of the charity shown by Our Lord and St. Francis to these outcasts of humanity, she welcomed the invitation to assign a number of her daughters to a Leper Hospital in Mandalay. In a circular letter, issued on September 10, 1897, she requested volunteers for the work, and received in response to her appeal the names of a thousand members of the Institute. She called the list her "Book of Gold." Since taking charge of St. John's Leper Asylum in Mandalay, the Sisters have extended their labors in this field of heroic charity to other parts of India, Tibet, China, Japan, Burma, Ceylon and the Congo.

Whether one lives in the world or in the cloister, the words of St. Paul apply to her with equal force, "The will of God is our sanctification." And while the active life of a missionary is a means to this end, since the works are of a spiritual nature, the Franciscan Missionary of Mary considers, and rightly so, the Blessed Sacrament as the unfailing source of grace and the chief means for personal sanctification. Hence in all the houses of the Institute, Jesus in the Blessed Sacrament is the center of their daily life, their force, their comfort and their joy. To express all in one word, the Eucharist is Emmanuel, God with us. The Blessed Sacrament is therefore exposed in all their convents, even the smallest, the poorest and the most hidden in pagan countries. Long years of experience prove that with this marvellous privilege comes the dawn of a new spiritual life amongst the heathen.

On July 9, 1900, God Himself gave from heaven the highest possible approbation to the young Institute, for He chose from amongst its members seven martyrs. During the persecution of the Boxers, the Superior of Tai-Yuen-Foo, China, Mother Mary Hermine of Jesus, and her six companions shed their blood for the faith. The cause of two other members of the Institute has also been introduced at Rome. Their names stand out in wonderful contrast — The Foundress, an energetic valiant soul of high descent, a prolific writer and endowed with radiant virtues — and by her side the very humble Sister Assunta who could scarcely read or write, and yet had a supernatural knowledge of God, of her Rule, and of her Crucifix. She lived unknown, but her death was glorious, embalmed with fragrance from Paradise, and her body remained untouched by the humiliation of the tomb.

Novitiates of the Institute are located in several parts of the world. The increasing number of American vocations led to the decision on the part of the Superiors of the Institute to open such an institution in the United States that these vocations might not be obliged to go to another country to prepare themselves for their missionary labors. Accordingly the Novitiate of the Holy Family was opened in 1929, in the Diocese of Providence. It is connected with the Procure for Foreign Missions which has been in existence at Fruit Hill avenue, North Providence, since 1917. Situated on one of the old New England estates and surrounded by ample grounds, this Novitiate of the Franciscan Missionaries of Mary is an ideal place for the training of novices in the religious life. This time of training extends over two years during which they follow the Rule of the Institute, live according to its Constitutions and are led upon the way of spiritual perfection while preparing to take their vows of Poverty, Chastity and Obedience. The days of the novices are divided into periods of work, prayer and study, and special attention is given to the training in virtues which are required in the missionary on the foreign field.

Since its foundation as a novitiate, there have gone from Fruit Hill a sufficient number of Sisters to conduct a school in the heart of the Negro district in Cincinnati, Ohio, and a mission among the Navajos on the government reservation in Arizona. In the Foreign Mission Fields of Asia, Africa, South America and Islands of the Pacific, there are many whose thoughts return periodically to the Novitiate of the Holy Family as their missionary Alma Mater.

St. Raphael's Industrial Home and School, located at 4 Bell street, Providence, is conducted by the Religious of this Institute. It was incorporated on November 3, 1909, "for the purpose of aiding the poor, generally as an incorporated public charitable institution, especially by maintaining an industrial school for girls, by visiting sick persons deprived of proper care and giving them such attention as is needed and instructing members of the household in the simple rules of hygiene; in founding and maintaining day nurseries for the care and instruction of poor children of the City of Providence." When the Sisters first came to Providence, they found a home on Penn street where they began their charitable ministrations to the children and the poor of the Italians on Federal Hill. They were given charge of the catechism classes in the Church of the Holy Ghost, of which Rev. Domenico Belliotti was pastor. After three years in Penn street, the property was sold and a larger building was purchased on Broadway, which was the center of their activities for the next twelve years.

In 1924, the Eddy Estate on Bell street was procured. The house was transformed into a convent. One of the larger rooms became a chapel and the remainder of the building remodelled into the form of the present which well meets the requirements of a religious house. At Penn street there were six Sisters; at Bell street there are now twenty-four. At the Convent after school hours, instructions are given in Christian Doctrine to some 200 public school children who live in the neighborhood. A day nursery has been in existence from the beginning. The buildings and grounds are admirably adapted to this form of charitable effort. The playground has been extensively improved, and is arranged according to the plan of the playgrounds of the city. The buildings at the disposal of the children are supplied with the equipment required to furnish amusement and recreation for some forty tots between the ages of two and six, who are regular attendants at the day nursery. During the Summer months a Summer School is conducted which has proven most popular with more than four hundred girls.

For the past five years, Bell street has been the center of a charity where food has been distributed to more than 100,000 hungry men. As many as 400 have been helped in a single day, and even in the present the average is 150. This work was inaugurated at the very outset of the depression, and the method for supporting it is totally dependent upon the efforts of the Sisters, who provide the food and dispense it.

The Franciscan Missionary Circle was established at St. Raphael's in 1930. It is an organization for the promotion of the work of the Foreign Missions of the Church established under the banner of Christ the King, with the motto "Adveniat Regnum Tuum." The Circle is under the jurisdiction of the Society for the Propagation of the Faith, and the patronage of St. Francis of Assisi. The activities of the Circle include the making of Church vestments and altar linens for the missions and the offering of prayers and sacrifices for the sake of the Missions. The spiritual benefits of the members include monthly adoration and holy hour, missionary conferences, and an annual Solemn Mass for all members living and dead. The Rev. William P. Tally is the spiritual director. In connection with the Circle there is also a League of Adoration of the Blessed Sacrament with 500 members.

A factory building near the corner of Tobey and Grove streets, and a short distance from Broadway was purchased in 1934, from the Manton Realty Corporation. The property covers 12,000 square feet. The purchase extended the playgrounds and the building supplied three large halls, one of which has become the regular meeting place of the Third Order of St. Francis. There are over

400 members in the Order which is under the spiritual direction of the Rev. Arnold Madden, O.S.F.C. Three meetings are held each month, with a conference by the Director, followed by Benediction of the Most Blessed Sacrament.

St. Francis' Orphanage in Woonsocket, began when the Rev. Mother Provincial and four Sisters started the foundation January 14, 1904, in the house at present occupied by the "Hospice St. Antoine," Hamlet avenue, near the Precious Blood Church. In 1906, at his death, Dr. Hils left a legacy for educational and charitable purposes to be held in trust by the pastor of the Precious Blood Church. Another sum of money was donated by Dr. Archambault. These two funds gave a substantial beginning for an institution where the children of French speaking parents who had become orphans might find a home. It was not until August, 1910, that the location was chosen. The building was erected on Bernon Heights and it commands a magnificent view of the town and the Blackstone Valley. It is within the limits of the parish of the Precious Blood, whose pastor, Msgr. Charles Dauray, had extended a most cordial welcome to the first group of Sisters from the community in Quebec. Construction began in March 1911, and was completed by September, 1912. It is a large red brick building covering an area of 16,968 square feet.

The official opening of St. Francis' Orphanage took place on Sunday, November 22, 1912. Bishop Harkins presided. Most Rev. P. E. Roy, Auxiliary of Cardinal Begin, Quebec, Canada, sang the Mass and preached the afternoon sermon. One hundred and sixty-three children are now being housed and cared for in the institution. Since the days of its foundation in the residence on Hamket avenue, the cradle of the orphanage, St. Francis' Orphanage has given shelter and education to 3750 girls and 4168 boys. In March, 1930, an organization was started for the benefit of these former pupils. A meeting is held on the second Sunday of each month, when the nuns are happy to meet their former children and spend a few hours of happy intimacy with them. Rev. J. H. Mailloux is chaplain.

THE LITTLE SISTERS OF THE POOR

The Little Sisters of the Poor maintain the Home for the Aged in Pawtucket. They care for aged men and women who would otherwise be dependent upon State charity, and the last days of many whom age and infirmity have rendered helpless are soothed and made comfortable by the unremitting care of the good Sisters. The Home is the result of the generosity of the late Joseph Banigan, and since its establishment fifty-four years ago it has provided shelter for many thousands of aged persons.

The Sisters live a life of rigorous poverty, and depend for their support and that of their charges on the donations that they may receive from the charitably disposed and from their allotment from the Catholic Charity Fund. Consequently they are engaged day after day in the difficult work of begging for "their old men and women" —asking a little from abundance that those who are nearing the end of life may receive food and care. They were founded in France in 1840 by Father C. Pailleur, aided by four women of noble birth. The order has grown rapidly, and is now to be found in many countries. The Little Sisters came to the United States in 1868 and to this Diocese in 1881.

St. Servan in Brittany was the first place to experience their ministrations. Jeanne Jugan, to whom belongs the title of Foundress, was born at Concale in 1792, and while working in a hospital became associated with Francoise Rubert, Marie Janet and Virginia Tredaniel. From 1838 to 1840, they lived a community life and helped the poor. In 1842, they had a convent at St. Servan and began to receive postulants. The French Academy awarded a prize of 3000 francs to the Superior in 1845. M. Dupin in making the award said: "There remains a problem which no doubt presents itself to the mind of each of you. How is it possible that Jeanne could provide the expense of such a house? How can I explain it? Providence is great. Jeanne is indefatigable, Jeanne is eloquent, Jeanne has prayers, Jeanne has tears, Jeanne has toil, Jeanne has her basket which she ever brings back full. Saintly woman! The Academy places in that basket the sum of which it can dispose at discretion." On July 9, 1854, the Sisters became a hospitaller Congregation approved by the Holy See.

A Home for the Aged Poor was established here in March, 1881. Bishop Hendricken accepted with joy the coming of the Little Sisters of the Poor. The James' estate was rented by them and then repairs started immediately. Father R. J. Sullivan, rector of St. Mary's parish, said the first Mass in the temporary chapel, April 8. Nine old people, inmates, assisted at this Mass under the care of the first superior, Sister Donatienne Marie, with her complete staff: Sister Aimee de St. Pierre, assistant, Sister Melaine, Sister Cesarine Joseph and Sister Edward Joseph. The accommodations were soon inadequate for the number of inmates.

At the celebration of the Feast of St. Joseph, March

House of the Good Shepherd

19, 1882, Divine Providence inspired Mr. and Mrs. Joseph Banigan to propose to Mother Donatienne the building of a new home. The offer was accepted, the lots at the corner of Main street and Sayles avenue were purchased and the erection of the buildings at a cost of over $130,000 were started at once. May 29, 1884, the buildings were completed. On this occasion a Solemn Mass was celebrated by Father Sullivan, at which 140 inmates and many benefactors were present. Since the foundation of the Home, 3775 inmates have been admitted and 1937 have passed to their reward.

SISTERS OF THE GOOD SHEPHERD

The Sisters of the Good Shepherd owe their origin to a saintly French priest of the seventeenth century, St. Jean Eudes. The first home of the new society was opened at Caen, in France, about the year 1641. In 1829, a new community was established at Angers, which followed the same rule and did the same work as the parent organization, but was under a distinct government. The name of Sisters of the Good Shepherd is applied to both Congregations. The full title of the Congregation in this Diocese is Sisters of Our Lady of Charity of the Good Shepherd.

During the three hundred years of its existence, the social work of the Order of the Good Shepherd has found a welcome into almost every part of the civilized world. Seventy-five thousand girls and women housed in over three hundred homes, comprise the personnel of this cosmopolitan work of more than nine thousand nuns. The foundations extend over areas from Canada to Argentina, from Norway to South Africa, from New

York to Manila. The work embraces every nation and tribe and tongue. Wherever human misery and erring have found ingress, there does the Divine Shepherd of all direct His special followers to migrate.

In the year 1904, recognizing the need of a protectional institute for girls in the Diocese of Providence, Bishop Harkins called upon the Nuns of the Good Shepherd Order to establish a foundation in Providence. On November 1, 1904, six Sisters of this Order, headed by Mother Mary of St. Anastasia, took up residence at 189 Eaton street in the old Bailey mansion, where the Rev. William F. Higgins was appointed chaplain. The institution was incorporated in 1905, for establishing and maintaining in the city of Providence a refuge and home for educating and reforming children (girls) exposed to dangerous influences as regards morality.

Renovation of the mansion was completed in June, 1905, and on June 5, 1905, the House of the Good Shepherd was formally opened as a protectional institution. In 1907, ground was broken for a laundry, a one story brick structure, 150 by 60 feet in size, with monitor roof. Later a power plant, a boiler room, a brick barn and stable, and a poultry house were added in rapid succession. As the years passed, the necessity of finding larger living quarters for the girls became apparent. February 20, 1911, marked the opening of St. Mary's Building, a red brick, fireproof, three storied edifice. In 1926, a new wing was added to the laundry to provide office space, a shipping room, store rooms, and several large class rooms. A few years later, the house being overcrowded, it became necessary to construct a new four story brick building, which became known as the Training School and was used as a separate unit for the Juniors, thus permitting the separation of the Juniors from the Seniors. This new unit, needed for many years because of overcrowded conditions, was opened on January 29, 1929.

SISTERS OF THIRD ORDER OF ST. FRANCIS
(Glen Riddle)

The Sisters of the Third Order of St. Francis with the Motherhouse of this country in Glen Riddle, Pa., are represented in this Diocese at St. Joseph's Hospital, Hillsgrove Annex and St. James' School in Arctic.

This Community of Sisters, founded in 1855 by the Venerable John N. Neumann, C.SS.R., D.D., Bishop of Philadelphia, had its early beginning in old St. Peter's Parish in that city. There lived there about that time a pious widow, Mrs. Bachmann by name, who, having heard the call of God to the religious life, heroically renounced all ties of flesh and blood. Having made provision for the care of her three children, she, with her unmarried sister, Barbara Boll, and one other young woman, Anna Dorn, made known to the Rev. J. Hespelein, C.SS.R., rector of St. Peter's Church, their desire of founding an organization under the Rule of St. Francis, having for its aim their own spiritual perfection and the service of the poor in whatever capacity was required of them. At the time, Bishop Neumann was in Rome and in an interview with the Holy Father, Pope Pius IX, he had requested a community of Sisters who would cooperate with him in the work of his Diocese. The good Bishop had the Dominican Sisters in mind, but the Holy Father suggested that he found an Order of Sisters in the Philadelphia Diocese under the Rule of St. Francis. When Father Hespelein's letter arrived later, acquainting the Bishop of the desire of his three pious parishioners, the Bishop felt that it was God's Will that he found a Franciscan community.

During the first years, the Community grew slowly and steadily, increasing its usefulness in different spheres of service to the poor. The care of working girls, of orphans, and of the sick, in home and hospital, preceded their work in the educational field. It was at the beginning of this latter work that they first adopted the religious dress, worn at present in the Institute. This consists of a black serge habit, white cincture, white head linens and black veil. A rosary of the Seven Joys of the Blessed Virgin hangs from the cincture.

St. Joseph's Hospital, a Corporation under the Laws of the State of Rhode Island, is a diocesan institution. At its opening, in 1892, the Reverend William Stang, with the approval of the Most Reverend Matthew Harkins, D.D., Bishop of Providence, wrote to Reverend Mother M. Agnes, requesting Sisters to conduct this hospital. On January 22 of that year, three Sisters, under the superiorship of Sister M. Johanna, arrived and, while awaiting the completion of the hospital building, resided with the Sisters of Mercy at St. Aloysius' Orphanage. The hospital was dedicated on St. Joseph's Day, March, 19, 1892. Its patronage was so great that on July 1, 1893, the cornerstone of a much larger building, the present "East Wing" was laid. The increase of patients brought naturally a need for more help and the Motherhouse sent additional Sisters as they became necessary. Before the erection of the Training School, the entire care of the sick fell to the Sisters, but at the present time, they act chiefly in the capacity of supervisors, and in the administration departments of the hospital.

The Training School for Nurses was established as early as 1899, giving to the Diocese competent graduate nurses who are anxiously careful of both soul and body of their patients. A Nurses' Home, erected in 1913, was supplemented by an additional large wing in 1930. On February 23, 1930, considerable damage was caused to the hospital by a fire which brought much distress but no fatalities, and inadvertently brought about more modern equipment to replace that which had been destroyed. A beautiful new wing, the "West Wing," thoroughly and modernly equipped, was dedicated in October, 1930, and has been found most satisfactory in meeting every present day demand.

St. Joseph's Hospital Annex at Hillsgrove, devoted entirely to the care of tubercular patients, was opened in 1904. At first, tents and a cottage were used, but these proving impracticable, the present building was erected in 1908. Two large wards, a number of private rooms, and a sleeping porch are equipped with conveniences for these patients. The Diocese gives its constant support to this institution, whose financial burden is large, due not only to the many poor whom it shelters, but also to the length of time required for their care, some patients remaining for a number of years. The Sisters do practically all the nursing and domestic tasks in this institution. Much credit must be given those who spend their lives with the victims of this disease, where improvement is often imperceptible and where there is a constant need of giving encouragement and maintaining cheerfulness.

Since 1902, at St. James' Parochial School, Arctic, West Warwick, the Sisters have been teaching both Grammar and Junior High School work, striving to inculcate sound Catholic principles and ideals.

THIRD ORDER OF ST. FRANCIS (Allegany)

The first foundation in the United States of the Congregation of the Sisters of St. Francis, was made in Allegany in 1859, through the zeal of the Very Rev. Pamfilo de Magliano, a Custos Provincial of the Friars Minor. The Sisters are engaged in schools and academies, and also conduct homes for the aged, hospitals and boarding homes for young women.

St. Maria's Home for Working Girls on Governor street owes its existence to the generosity of Joseph Banigan who provided the brick building for the accommodation of one hundred and thirty young women. Bishop Harkins secured the Sisters from Allegheny and the Home was incorporated in 1890, as the St. Maria's Society. From the beginning the Home has been a success and self supporting. Besides accommodating working girls and business ladies, there are also teachers, nurses and students.

St. Margaret's, on Friendship street, is an extension of St. Maria's, in charge of the same Congregation of Sisters and managed under the same plan and for a similar purpose. It was opened on January 6, 1905, with the celebration of Mass by Bishop Harkins. An addition was made in 1913. The same Sisters of St. Francis were introduced to Woonsocket in 1905, when the St. Vincent de Paul Home was planned.

Property at Pond street was purchased in the name of the Corporation for the purpose of aiding and supporting poor friendless children and aged poor. Four Sisters of St. Francis from Allegany, New York, were invited to take charge of the Home. Mother M. Bernardine, was the first Superior. The Home accommodated about forty children from the age of three years throughout the grammar grades, after which those desiring further education were placed by the Sisters in Catholic Institutions of higher learning; while suitable homes with practical Catholic families were found for the other children.

Shortly after the Home was opened, Father Mahoney, then pastor of St. Charles' Church in which parish the Home is located, inaugurated the weekly five cent collection, and with the aid of a zealous group of young women, then members of the Immaculate Conception Sodality, greatly assisted the Sisters in their heavy financial burden. This work was carried on unceasingly by the young ladies who from time to time added other collectors to their group until it was discontinued in 1931 after the Charity Appeal had eliminated its necessity.

The property of Trinity Club was taken over by Bishop Hickey in the name of St. Vincent de Paul Home Corporation, in the fall of 1931. The old building was demolished and a new modern four-story building now known as St. Francis House was erected on the site. It was the Bishop's belief that there were many retired and aged, self supporting individuals who, because of physical disability or various other reasons were no longer able to maintain their own homes, would welcome such an institution in the city. Previous to the erection of the building, the Sisters of St. Francis were engaged by Bishop Hickey to assume the management of the institution as soon as the building would be completed.

Late in August of 1933, six Sisters arrived at St. Vincent de Paul Orphanage where they remained six weeks awaiting completion of the new building and the arrival of furniture. Mother M. Anacletus is the superior. The building was blessed by Bishop Hickey on October 4, 1933, his last episcopal function just before his death.

Trinity Club has the use of the auditorium located in the basement.

CHAPTER XXIV

ORDERS OF WOMEN (Continued)

SISTERS OF DIVINE PROVIDENCE

THE Congregation of the Sisters of Divine Providence was founded in Lorraine in 1762, by the Ven. Martin Moye, of Metz, for the purpose of teaching religion to children and the exercise of other works of mercy both corporal and spiritual. The Motherhouse was located at St. Jean de Bassel, which provided Sisters for Texas and Kentucky in 1886 and 1889. The Most Rev. Camillus P. Maes, D.D., of Covington, received three of these in August, of the latter year, and from this foundation, have been established the houses in the Archdioceses of New York, Cincinnati and Baltimore, and in the Dioceses of Columbus, Covington, Toledo, Wheeling and Providence. When Bishop Harkins was contemplating the establishment of an Infant Asylum his thoughts turned to his friend, Bishop Maes, and the Sisters he had procured from Alsace-Lorraine. In 1891, two of these nuns arrived in Providence who were to become in turn superiors of the St. Vincent de Paul Infant Asylum. While the building on 42 Park street, now used as the Working Boys' Home, was remodelled and prepared for the needs of little children, the two Sisters, Mother Maria, the first Superior of the Infant Asylum, and Sister Mary of the Sacred Heart, Superior of the Home from 1898 to 1915, made their home with the Sisters of Mercy in St. Patrick's Convent.

In 1891, the St. Vincent de Paul Infant Asylum was incorporated by the legislature at its January Session, for the purpose of aiding and caring for poor friendless children regardless of creed, race or color. On February 14, 1892, the Home was solemnly blessed by the Bishop and it was opened for inspection. In his address to the many visitors interested in the noble work, he expressed his great joy that at last his cherished hopes had been fulfilled. A place of refuge was now open to the helpless little ones of his flock. Bishop Harkins took a notable interest in the Home which he visited almost daily. His fatherly interest was a great encouragement to the Sisters whose number had increased to five. On February 17, the first seven children were admitted. During the course of the year, 109 little ones received shelter under the hospitable roof of the Home. As the number of children increased, the staff of Sisters was re-enforced.

In September, 1892, Bishop Harkins established the "Association of St. Vincent de Paul" for the maintenance of the Asylum. The late Right Reverend D. M. Lowney was appointed Director of the Association and Treasurer of the Infant Asylum. The Park street Home soon became insufficient for the increasing demands and in 1895 the Cornell Estate near Davis Park was purchased by Mr. Joseph Banigan, who presented it to the Corporation. A large and well appointed Institution was erected upon this estate and opened in December, 1897.

A special seaside cottage for the little ones was provided in Nayatt in 1906. The children were taken there in groups to spend a few weeks and so beneficial did the sojourn by the seashore prove that two cottages were added. In 1920, a milk supply was assured when Bishop Hickey purchased the Greenville Farm which furnishes all the milk used at the Asylum. The institution is assisted in the performance of its charitable endeavors by a number of organizations. The first of these was the St. Anthony's Guild, begun in 1899. Another is the St. Vincent's Assembly composed of representatives of the societies of the Knights of Columbus, St. Vincent de Paul, Daughters of Isabella, The Elks, The Antlers, Hibernians, The Moose, The Columbus Club, The Commercial Travelers, The Veterans of Foreign Wars, The Thomas Water Post, American Legion, The Ryan Post, Flynn's Senators, St. Vincent's Alumni.

The Institution, as it stands today is located on a hill, adjoining Davis Park and consists of a group of buildings, well adapted for its work. Its rooms are well lighted and the children receive every care that a clean and comfortable home can give. The sick are cared for by a well appointed staff of visiting physicians, including specialists and surgeons. Since its organization, the Asylum has cared for over 8200 children. Its doors are open to all, regardless of race, color or creed. Its charity is impartial — the only requisite for admission being that it is a worthy case.

The Sisters of Divine Providence conduct the School in St. Joseph's parish, Natick, and Sunday School classes in St. Michael's, Georgiaville.

GREY NUNS

With three charitably disposed companions, Madame d'Youville formed a community in Montreal on October 30, 1738, which was devoted to the practice of the spiritual and corporal works of mercy. In 1747, the General Hospital of the city was entrusted to their care and the title given them of Sisters of Charity of the General Hospital. The distinctive grey habit adopted in 1855, was the origin of the name "Grey Nuns" by which they have become widely known. Mother d'Youville has been declared Venerable by the Church. The introduction of her Sisters into the United States occurred in 1855, in the Diocese of Toledo. Two years later they were in Buffalo, and in 1878, in Lewiston, Maine. Fall River received them in 1890, from a foundation in Quebec made by the Grey Nuns of Montreal in 1854, and known as the Sisters of Charity of Quebec. St. Joseph's Orphanage in Fall River and the Sacred Heart Home for the Aged in New Bedford were placed in their care.

In April, 1903, Dr. G. Archambault, on his deathbed, bequeathed to the parish of the Precious Blood, the sum of $32,000 for a Home for the destitute old folks. The following year, another parishioner, Dr. Joseph Hils, willed the sum of $50,000 for an orphanage and the sum of $25,000 for the old folks Home. In order to carry out the wishes of the parish benefactors, Father Dauray took the necessary steps for the establishment of the Old Folks' Home. He went to Canada to obtain the cooperation of a religious community and Cardinal Begin, Archbishop of Quebec recommended the Franciscan Missionaries of Mary, who came to Woonsocket in 1904.

Immediate opening of the Home for the Aged was postponed and the Franciscan Missionaries of Mary received orphans in their institution on Hamlet avenue. Thus the "Orphelinat St. Francois" was born, on the site to be later occupied by the Hospice. In 1911, through legacies from Dr. Hils' estate and the generosity of the pastor of Precious Blood, the Franciscan Sisters could build their present orphanage on Bernon Heights and Father Dauray purchased the property on Hamlet avenue where he hoped to locate the Old Folks' Home. On June 30, 1913, the Grey Nuns of St. Hyacinth arrived in Woonsocket to take charge of this new institution and in a very short time every available room in the building was occupied by the aged poor who enjoyed to the fullest extent the intense charity of these Nuns who are especially adapted to the care of the sick, the infirm and the destitute.

RELIGIOUS OF OUR LADY OF THE RETREAT IN THE CENACLE

The shrine of St. John Francis Regis at La Louvesc, France, was the scene of the foundation in 1826, of the Society of Our Lady of the Retreat in the Cenacle. Needs of pilgrims to the little town led to the erection of a hostel where women might pass some time in devotion while making their pilgrimages and receive religious instruction. The Rev. Jean Pierre Etienne Terme, with the help of Marie Victoire Couderc, to be known in religion as Mother Therese Couderc, began the Society and determined in large measure its future work. Guests at the hospice were invited to make a novena or at least to assist at the religious exercises of the hospice for three days. With the approval of the Bishop of Viviers, Mgr. Bonnell, the first Cenacle was established on the summit of the mountain where St. Francis Regis died.

The second house was opened in Lyons in 1845, and others followed in rapid succession in cities of Europe. The Motherhouse was located in Brussels. In 1892, the Society came to the United States and the Cenacle of St. Regis, overlooking the Hudson was the first foundation.

The second in this country was in Newport, where the site for the retreat house overlooks Narragansett Bay. The United States Provincial House and Novitiate is on Long Island, on the estate given to the Religious by Maude Adams, at Ronkonkoma Lake.

The primary and essentially characteristic work of the Society of the Religious of the Cenacle is the organization and management of retreats for women. In the course of the year a succession of group retreats on fixed dates is arranged at the convents of the Cenacle, each retreat lasting about three days. These retreats are preached by priests to groups of women numbering usually somewhere between thirty and sixty, who live entirely within the grounds and perform the retreat exercises all together. Some of these public group retreats are known as general retreats to distinguish them from those which are provided for special classes of women, as for instance, the retreats for teachers, for nurses, for business women and others.

Women who wish at any time to make a private retreat of a day or longer may do so. The nuns help them, insofar as they need to regulate their time and order of devotions. They provide them with books for meditation and spiritual reading and offer whatever other assistance they can. The nuns recite daily in choir the Divine Office of the Roman Breviary. After Mass every day the Blessed Sacrament is exposed; and the Sisters are assigned their hours of adoration during the day, until Benediction of the Blessed Sacrament in the evening.

Pope Pius XI, who for more than thirty years acted as chaplain to the Cenacle in Milan, made manifest, soon after his elevation to the Supreme Pontificate his love of the work of retreats.

THE DISCALCED CARMELITES

The Discalced Carmelites is a contemplative, cloistered Order devoted to prayer and penance. Its origin has been traced to the Prophet Elias and the name has been derived from Mount Carmel in Palestine. The statue of the prophet in the Vatican bears the inscription, "The Order of Carmel has erected this to the holy Prophet Elias, its Founder." The Feast of Our Lady of Mt. Carmel kept on July 16, is connected with the vision granted to St. Simon Stock on that date in 1251, when the Blessed Virgin gave him the scapular.

In 1515, the great mystic, St. Theresa of Avila, Spain, restored the primitive rule of Carmel and established its observance for friars as well as for nuns.

The Discalced Carmelite Nuns came to the United States from Belgium in 1790, and founded the first Carmel in this country at Fort Tobacco, Charles Co., Maryland — later transferred to Baltimore. In the century and a half that has elapsed twenty-seven Carmels have been founded in various dioceses. Among the latest of these is the Carmel of Newport, founded May 17, 1930, by Nuns from the Carmel of New Orleans, La., who came at the invitation of the late Most Rev. William A. Hickey to establish a monastery on the beautiful estate donated by Mrs. Emily Thorne Post. Mrs. Post was chiefly instrumental in bringing about the foundation, and she has assisted it most generously both by her personal services and financial support during the years of its existence.

The Order of Carmel while essentially contemplative, is none the less apostolic. The express intention of the great Reformatrix of Carmel, St. Theresa of Avila, was that her daughters should come to the aid of the Church and of priests, to extend the Kingdom of God, and in the ardor of her zeal to embrace the entire universe by the apostolate of prayer.

DAUGHTERS OF THE HOLY GHOST

When the Daughters of the Holy Ghost, familiarly known as the White Sisters, were driven from France by the iniquitous laws against religious associations, they established a motherhouse at Hartford, and thence came to our State. Their special work is caring for the sick; the White Sister has become a familiar figure in the streets of Providence, Pawtucket and Newport, in which cities convents of the Order have been opened.

They go to the homes of the sick, and give them skilled care, which few of them would otherwise receive. Their work is not done for pay, though an offering may be made according to the means of the family visited.

They were founded in France in the year 1706 by two pious ladies named Burel and Balavenne. Their Motherhouse is at St. Brieuc, in Brittany. The intention of the Foundresses was that the Sisters should engage in all kinds of educational and charitable work. The society was nearly destroyed at the time of the French Revolution, but was firmly re-established later, and was a model of zeal and success in many fields of charitable endeavor when the law of 1902, drove the Sisters from their mother-land.

The Sisters of the Holy Ghost direct in the Diocese of Providence four houses: Nazareth Home, Providence; St. Joseph's Convent, Pawtucket; Saint Clare's and Stella Maris, Newport. St. Joseph's Convent, Pawtucket, was founded in 1905, by Bishop Lowney. For the support of the Sisters and of their poor clients he founded the Society of the Ladies of Charity. These admirable women have, for the past thirty and more years, given, without counting, their time, their work and their money to the support of the good work. Through their generous contributions the "sick poor have been provided with medicines and substantial food to hasten their recovery; children have been given decent clothes permitting them to attend school; adults have been enabled to resume their religious practices and in many cases saved from despair because they were provided with garments allowing them to go without blushing among their fellow men."

Since 1907, the Sisters have conducted the Nazareth Home on Pine street. In 1909, the day nursery known as the Edward A. Carter Memorial opened its doors to the little children. The Rev. Austin Dowling was made treasurer of the Corporation of the Nursery and the Society of the Queen's Daughters was organized under his direction. It attracted four hundred members at the start, and its membership has grown with the years. They provided the material help which the Sisters distributed to the needy. The generosity of the Queen's Daughters has never been wanting and has always increased with increased needs. The Daughters of the Holy Ghost have been able to assist in the past thirty years thousands of poor in dire necessity, to nurse thousands of sick and provide them with the medicines required by their condition, to clothe thousands of children and adults, with the co-operation of this splendid organization of Catholic women.

St. Clare's Home, Newport, was founded in 1909. Bishop Harkins blessed the Convent. The house was prepared under the supervision of Rev. William Meenan. Saint Clare's Corporation was organized to provide the funds for the work which was to be accomplished through the Sisters. They are assisted by the Queen's Daughters. In January, 1910, with the approbation of Bishop Harkins, the Saint Clare's Corporation, purchased a spacious mansion which was transformed into the Convent now occupied by the Sisters. From this house, the Sisters go every day to the bedside of the sick and the dying. In 1916, Mrs. Brockholst Cutting bequeathed to the Saint Clare's Corporation the funds required for the construction of a Day Nursery. The pious benefactress desired that the memory of her two sons would be perpetuated in this building devoted to charity. The Cutting Memorial was dedicated by Bishop Harkins. Reverend James Ward celebrated the first Mass in the new building. A house for aged women was opened on the same premises in 1927. In this infirmary, so homelike in appearance, a few aged women are tenderly cared for by the two Sisters in charge of the house. Stella Maris is another institution in Newport in charge of the White Sisters. It is a Home for convalescents, opened in 1926, through the generosity of Miss Storer. In the few years of its existence, it has afforded to many recovering patients a comfortable home, facing the wide ocean, where, far from the worries of the daily routine of life, they have rapidly regained the strength they needed to resume the work interrupted by sickness.

SISTERS OF ST. DOROTHY

The Institute of the Sisters of St. Dorothy was founded in Quinto, near Genoa, Italy, in 1834, and later was transferred to Rome whence it spread beyond the confines of Italy. In 1866, a number of Sisters went to Brazil, and another group left for Portugal. Paula Frassinetti, the Foundress, died in odor of sanctity on June 11, 1882, and on August 22, 1906, the cause of her beatification was introduced. At the closing of the Jubilee Year of His Holiness Pope Pius XI, her beatification constituted one of the greatest celebrations held in the Vatican Basilica on June 8, 1930.

The coming of the Sisters of St. Dorothy to the United States occurred in 1911, as a consequence of a political revolution in Portugal, which overthrew the monarchy and expelled all religious Orders. Among them was the Congregation of the Sisters of St. Dorothy. Cardinal Farley invited them to New York, and Bishop Harkins, to Providence, where their first American houses were established in 1911. They came to the parish of Our Lady of the Rosary and were received by the Rev. Antonio Serpa who purchased a dwelling next to the church, on Traverse street, to be used for their convent. A larger dwelling at the corner of Wickenden and Benefit streets was purchased in 1924, by Rev. Antonio P. Rebello, and remodelled to become St. Dorothy's Home for Portuguese emigrants and convent for the Sisters who cared for the guests and attended to other duties in the parish, such as the Christian Doctrine, Sewing Classes, etc.

The work of the Sisters of St. Dorothy among the Portuguese of the parish of Our Lady of the Rosary, is a real missionary work in its various phases. Instruction in Christian Doctrine is imparted four times a week to about five hundred children of both sexes. Hundreds of children are prepared every year for the Sacraments of Penance, Holy Eucharist and Confirmation. Besides the Sodality of the Children of Mary, the Sisters conduct the Junior Sodality of St. Agnes, the Sodality of St. Anthony, for little boys and the Sodality of the Holy Angels, for little girls.

Portuguese language, sewing, and embroidery are taught to classes held in the Sisters' convent, where several large rooms on the first floor are devoted to the domestic school. The Home for Portuguese emigrants at the time of its establishment filled a great need. Many Portuguese women and occasionally women of other nationalities, when arriving from abroad, found shelter at St. Dorothy's until relatives could be located. In recent years, immigration having considerably decreased, the hostel has been seldom used for its former purpose.

Aware of the quiet but efficient work of the Sisters of St. Dorothy in the parish of Our Lady of the Rosary, the pastors of other Portuguese parishes applied to the Rev. Mother Provincial to obtain Sisters for their respective parishes. Sisters have been going twice a week to the parish of St. Francis Xavier in East Providence where they teach Christian Doctrine and conduct the Sodalities. In Bristol, a house was opened on December 8, 1924, during the pastorate of the late Father Vieira.

FELICIAN SISTERS

The Felician Sisters were organized in Warsaw, then Russian Poland, on the Feast of the Presentation of the Blessed Virgin Mary, 1855, for the training of Polish youth and caring for the poor, sick and castaways. Their Foundress was Sophie Truszkowska, whose religious name was Mother Mary Angela. In 1899, Pope Leo XIII approved the Constitution of the Felician Sisters for seven years and in 1907, Pope Pius X solemnly gave his final approbation.

In 1874, the Rev. Joseph Dabrowski, then pastor of a Polish parish in Wisconsin, invited these Sisters to take charge of the children of his parish. Within fifty-six years of arrival in America, the number of parochial schools under the Felician Sisters' charge, as well as other charitable institutions increased to a large number and extended over a very wide territory. The members also grew so numerous that new provinces in various sections of the United States were organized. The first province was erected in 1880, in Detroit, Michigan. Several years later a new province was organized in Buffalo, N.Y., followed by one in Chicago, Ill., Lodi, N.J., Coraopolis, Pa., and the newly formed province in Enfield, Conn. Each province includes several hundreds of Sisters, a number of Polish parochial schools — elementary, intermediate and high schools, orphanages and charitable homes. The Felician Sisters, O.S.F., arrived in West Warwick, R.I., August 23, 1934, at the request of Rev. B. Rosiak, a pastor at that time of the parish of Our Lady of Czestochowa to take charge of the parochial school. They conduct Sunday school class, have charge of the senior and junior groups of the Children of Mary and care for the sanctuary.

THE VENERINI SISTERS

The Institute of the Maestre Pie Venerini was founded at Rome, in 1685, by the Servant of God, Rosa Venerini, whose cause for beatification was introduced at Rome in 1928. Born in Viterbo, Italy, in 1656, Rosa Venerini, from her earliest years showed signs of great devotion and piety, and when still a child it was her greatest delight to instruct other children of her age in Christian Doctrine. On August 29, 1685, she opened in Viterbo, her first free school for girls. A few years later, another foundation was made in Rome, which afterwards became the Motherhouse of the Institute. The reigning Pontiff, then Clement XI, came personally to visit this school, and expressed his entire satisfaction with the following words: "With these schools you will sanctify Rome." After forty-three years of indefatigable apostolate in the mission field of the Church, Rosa Venerini died in 1728.

The aim of this Institute is to procure the good of the neighbor by imparting a Christian education to young girls in Colleges, academies and schools, instructing them in a knowledge and love of God, in good conduct and in the duties of their state of life. The first American convent was in Lawrence, Mass., where the pastor of the Holy Rosary Church entrusted to them the teaching of the Italian language, the care of the Day Nursery and the supervision of the parish Societies for young girls and women.

In 1913, they were invited to Providence by Bishop Harkins at the solicitation of the Rt. Rev. Msgr. Antonio Bove, of St. Ann's. The old chapel was placed at their disposal and became the Italian Day Nursery; the older boys took their places daily in one of the rooms of the Sisters' convent; while the girls, who were taught the Italian language and sewing were taken care of by one of the Sisters in an adjacent yard. The attendance increased daily and the need of a parochial school was soon felt. On October 29, 1916, His Excellency Cardinal Bonzano dedicated the Italian Day Nursery and the parochial school which could accommodate seven hundred children. This school was entrusted to the Sisters of Mercy, and the Venerini Sisters were happy to be their co-workers as teachers of the Italian language. In recent years the Sisters have also been engaged with the teaching of the Catechism in the missions of North Providence, Woodward Road, Eagle Park and Marieville.

SISTERS OF ST. JOAN OF ARC

The Congregation of the Sisters of St. Joan of Arc was founded in the United States in 1914. The Motherhouse and novitiate are located at Bergerville, in the province of Quebec. The Congregation is represented in the Archdioceses of New York and Quebec, and in the Dioceses of Albany, Fall River, Hartford, Manchester, Portland, Providence, Rochester and Springfield. One of their works is the care of rectories, in which vocation the members are engaged in this Diocese.

THE PALLOTTINE SISTERS

This Congregation was founded in Rome in 1845, by the Venerable Vincent Pallotti, for the instruction of mothers and girls. It was to be known as the Pallottine Sisters of Charity and its first representatives arrived in this country in 1889, and began their work among the Italian people of the East Side of New York. Their first convent was a Harlem flat. In the Archdiocese of New York the Motherhouse of the congregation is at Harriman, N. Y.

The St. Bartholomew Day Nursery is in their charge in the Silver Lake District. They came here in 1914, and found a residence on Murray street where the Day Nursery is now located. Under the care of the Sisters the children, besides receiving a mother's care during the day, are also instructed in the rudiments of the home arts and in religion. To the care of the nursery is added the care of the altars of St. Bartholomew's Church. They also take charge of the catechetical instruction for the First Communion and Confirmation of the children of the parish and Societies of the Children of Mary and St. Theresa. In the evening the Sisters conduct classes for young ladies in the art of embroidery and plain and fancy sewing.

CHAPTER XXV

TEACHING SISTERHOODS

SOCIETY OF THE SACRED HEART

THE Society of the Sacred Heart had Madeleine Sophie Barat for its Foundress. She was born at Joigny, Burgundy, France, December 12, 1779. Her brother, Rev. Louis Barat was a professor in the Seminary of her birthplace and from him she received an excellent education. He trained her also in the principles of the religious life. He spoke of his sister to Father Varin who had received from the saintly Leonore de Tournely the plan of founding a society of women devoted to the worship of the Sacred Heart, to prayer and sacrifice, and destined to do for girls what the Society of Jesus would do for boys. Father Varin unfolded his project to Sophie which seemed to fit in with her aspirations and felt that it was the will of God that she should devote herself to the work he proposed. On November 21, 1800, with three companions she consecrated herself to the religious life. This date marks the foundation of her Society. In September 1801, a convent was opened in Amiens, in conjunction with a school. The name of the new community was "Ladies of the Faith or of Christian Education." On June 7, 1802, she made her vows with Genevieve Deshays. In 1804, a second house was opened where the Venerable Philippine Duchesne, who was destined to bring the Order to America, was accepted as a postulant.

As the Society began to take form the first plan of its purpose was drawn up by a Father Roger and Father Varin in collaboration with Mothers Barat and Duchesne. The rule was simple and without austerity, as was necessitated by the character of the life. The Society's purpose was to consecrate itself to the service of the Sacred Heart and education was presented as the means of carrying out that service. The first general congregation was held at Amiens in 1806, and Mother Barat was chosen Superior General. At this time, Father Varin retired from his position as Superior of the new Institute, which, however, continued to rely upon his counsel. Destined to grow quickly, by 1808, the Order had six convents, and in 1815, the second congregation was held. The rules were examined and elaborated and accepted by all the houses. A general novitiate was established in Paris. As the little community became a well organized whole the first uniform plan of studies was drawn up in 1820. Modified by place and time, adapted to the needs of the countries into which it is carried, this same broad plan is followed today, the same in its essential characteristics. A thorough study of religion and literature, and well-proportioned beginnings in the elements of philosophy are its keystones.

In 1826, the Society received the formal approval of the Holy See from Pope Leo XII, and the first Cardinal Protector was appointed. The government is vested in a Superior General, four Assistants General, the Superiors Vicar, who correspond to the Provincials in some Orders, and the Superiors of the individual houses. The last changes in the constitutions were made in 1851. Meantime the Society has spread. The first houses outside of France were in the United States, for in 1818, Mother Philippine Duchesne with Mother Aude and two Sisters sailed for New Orleans. They left on what Mother Duchesne hoped would be a mission among the Indians, but which, after slow beginnings and years of difficulty, grew to the wide educational system it is today. The party landed on May 29, 1818, in New Orleans, staying at the Ursuline convent before making the five weeks' journey up the Mississippi to St. Louis. There they were welcomed by Bishop Dubourg and a school was established first at St. Charles and then at Florissant, Mo. Another foundation was made at Grand Coteau, Louisiana. In 1825, a third house was opened at St. Michael's, Louisiana.

Among the first children to attend Grand Coteau was Mary Aloysia Hardey, who later as a religious was destined to have a great part in shaping the society's future in this country. Many houses were to grow up under her hand. In response to the request of Bishop Hughes for a convent of the Society in New York, Mother Hardey began her great work, establishing between 1855 and 1872, convents and free schools in New York, Philadelphia, Canada, Chicago, Detroit and Cincinnati. The first convent in New York on Houston street has become four — Maplehurst, Ninety-first street, Noroton and the college at Manhattanville.

Upon the invitation of Bishop Hendricken, the Religious of the Sacred Heart established their Providence house at Elmhurst, an estate "outside the city" in 1872. Mother Hardey was then in Paris and the foundation was entrusted to Reverend Mother Sarah Jones. Elmhurst was the estate of Dr. William Grosvenor. The original building sufficed until 1880, when the first addition was built. In 1888 and 1890, new wings were added, the last including the chapel, study hall and dormitories. For a time a parish school was conducted by the religious in the building now used for the pre-school department. There have been other additions and alterations, but for the past forty years the general appearance of the convent has not changed, and its spirit and traditions are those that were borne from the first foundation in Paris all over the world.

Today there are one hundred and sixty-four convents situated in thirty different countries, and the "little Society" of the Paris of 1800, counts six thousand eight hundred ninety-three religious as its members. Its work is still what it was originally planned, — the education of girls in boarding and day schools, free or parochial schools, spiritual retreats, and the furthering of devotion to the Sacred Heart by the various congregations, notably that of the Children of Mary.

St. Madeleine Sophie Barat was canonized by Pope Pius XI in 1925, and the cause of Venerable Mother Duchesne's beatification is now nearing completion.

SISTERS OF ST ANN

The Congregation of the Sisters of St. Ann, was founded in 1848, at Vaudreuil, Quebec, by Marie-Esther Blondin, a native of Terrebonne, in the Province of Quebec. They came to the United States in 1870, first to New York State, for the training of children and then to New England, from the Motherhouse at Lachine, Canada, in the Archdiocese of Montreal. At St. Ann's Academy at Marlboro, Mass., the provincial house of the Congregation is located. They are represented in this Diocese at St. James' Church, Manville, in Central Falls at the schools of the parish of Notre Dame du Sacre Coeur and St. Matthew's. In these three foundations they are teaching more than 2300 children in their bilingual schools.

BERNARDINE SISTERS OF THE THIRD ORDER OF ST. FRANCIS

This Congregation comes down from the Middle Ages. Their first convent traces its origin back to Stradom, Krakow, Poland, established there in 1459, under the title of St. Agnes. It was an outgrowth of a Community based on the Third Rule of St. Francis, organized in Italy in 1395 by Blessed Angela. King Ladislaus of the Jagiello dynasty, in 1644, gave his sanction to the nuns of this Rule for the erection of the convent of St. Joseph, a second foundation in Krakow. In the latter part of the nineteenth century, there arose a third foundation, the Convent of the Sacred Heart, in Zakliczyn-on-the-Danube, a bud of St. Joseph's Convent, and the cradle of the pioneers of the American foundation in Reading, Pennsylvania.

Their coming to America was at the request of the Rev. T. Jakimowicz, pastor of St. Joseph's Church at Mt. Carmel, Pa. On October 26, 1894, a band of five Sisters headed by Mother Mary Veronica Grzedowska landed at New York. They were met by Father Jakimowicz and the following morning proceeded to Mt. Carmel. After a brief stay they were received in Reading by Father Malusecki, and opened a school in the basement of St. Mary's Church in 1895. A novitiate was opened in 1901, in Ridgewood, near Reading, and the community began to expand and widen the scope of its charitable and educational activities among the children of the Polish people.

They were introduced into this Diocese in 1917. The Rev. Lawrence A. Malecki of the St. Joseph's Church, Central Falls, met two members of the Community who were visiting relatives in Pawtucket. Since he was already planning a parochial school for the large numbers of children of his parish, he asked the Sisters to present to Mother Mary Hedwig his request for teachers. In September, 1918, six Sisters took charge of the school work. In two years the number of pupils seeking enrollment increased so rapidly that it became necessary to add four classrooms. During the school year of 1925-1926 the school was at the height of its activity, there being eleven teachers with a total number of 634 pupils. Since then because of the prevalent economic and social conditions, the number of teachers has been reduced to nine and the pupil enrollment to 370. However, the enrollment for 1935, totalled 420.

A Junior High School course was inaugurated in 1933, and a summer school was established in Warren at the request of Father Borek of St. Casimir's. St. Joseph's School is the hope of the Rev. P. P. Switala and his people for keeping the rising generation in communion with the Holy See, in a place where a national church has recently made its appearance.

St. Stanislaus School at Woonsocket was entrusted to the Bernardines in 1925. Rev. W. Duczmal, encouraged by the success of the Polish school at Central Falls, organized the present school. In the first year of its existence, the school numbered 155 pupils taught by three Sisters. The school reached the peak of its development in 1928, when there were 203 pupils cared for by five Sisters. At present, Rev. Walter J. Rozpad maintains the school in its original flourishing condition and it can still claim an enrollment of 107 pupils and three teaching Sisters. Rev. Michael Dudckiewicz had a special interest in this Catholic School and looked upon it as one of the chief means for the preservation of the Faith of the Polish Catholics of Woonsocket.

SISTERS OF THE ASSUMPTION

The Congregation of les Soeurs de l'Assomption de la Sainte Vierge had its origin in Saint-Gregoire-le-Grand, a small village situated on the right bank of Lake St. Peter, province of Quebec, on September 8, 1853. Four young women from the parish of Saint-Gregoire, met within a plain village school house and consecrated their future to the education of children. These young women were the Foundresses of "les Soeurs de l'Assomption de la Sainte Vierge", whom, three years later, His Excellency Monseigneur Thomas Cooke, first Bishop of Three-Rivers, canonically established into a congregation after their religious profession. Their field of action was still the poor village of Saint-Gregoire; but soon they crossed the boundaries of the little Acadian settlement to open new homes in the neighboring parishes.

In 1872, the Motherhouse and the Novitiate were transferred from Saint-Gregoire to Nicolet and in 1885, the Congregation passed from the authority of the Bishop of Three-Rivers to that of Nicolet, Mgr. Gravel, who became the first Superior of the Community. With the creation of the new Diocese, an era of great expansion and activity opened for the Community. The first Motherhouse was built in 1888. It was from this Motherhouse that the Rev. A. P. Desrochers brought five nuns to the parish of Saint Teresa of the Child Jesus, in Nasonville. A convent had been built and in August, 1926, the Sisters arrived and the school was opened in September.

IMMACULATE HEART SISTERS

At Grosse Point, about ten miles northwest of Detroit, there lived in 1845, a French Canadian named Joseph Renauld, whose daughter, Teresa, kept a room in her father's house in readiness for any missionary who might chance their way. On the occasion of a retreat which he gave in that village, the Rev. Louis Florent Gilet, C.SS.R., learned of her desire to become a religious, taught her how to ring the Angelus bell, made known the prayers to be recited in connection with that devotion, and promised that if she was faithful in ringing the Angelus thrice a day, the Blessed Mother of God would grant her the desire of her heart. He told her of his difficulties in obtaining religious teachers for a school which he hoped soon to open in Monroe, and confided to her his consequent determination to establish a congregation of religious teachers to supply that need. He promised Teresa that just as soon as he could provide the means for this foundation, he would send for her. Meanwhile, she prepared herself at home by prayer, service and sacrifice for the summons so eagerly awaited. It came on November 9, 1845, and Teresa Renauld came to Monroe with her father; that night she entered the humble abode which was to be the first Motherhouse of the Sisters, Servants of the Immaculate Heart of Mary, one of two log cabins which had served as the parish rectory — the other did service as a school. The following morning she was joined by two other candidates whom Father Gilet had met in Baltimore the previous year.

The work of education was formally inaugurated on January 14, 1846, when Father Gilet sang a Votive Mass of the Holy Ghost in St. Mary's Church in Monroe, and preached an eloquent sermon on the benefits and blessings of Catholic education. His Congregation flourished and has become one of the leading teaching communities of the country. The Sisters were introduced into Pennsylvania by Bishop Neumann, C.SS.R., in 1859, and located in Susquehanna County in the Diocese of Scranton. This foundation became Mt. St. Mary's, the Motherhouse which has served not only as a nursery for the Immaculate Heart Sisters but it has cradled three other orders of teaching Nuns. Sisters of Sts. Cyril and Methodius, founded for work among the Slovaks, a community approved by Pope Pius X, began its novitiate there in 1903. The first novitiate of the new Lithuanian order of St. Casimir was opened there in 1907.

In 1914, the Sisters were requested to undertake an important work in the interests of the Foreign Missions. The late Bishop Walsh, superior of the Foreign Mission Society, Ossining, New York, was eager to have a noble band of women known as the Teresians, who had associated themselves with the work of the Foreign Missions, trained in the practices of community life. With the approval of Bishop Hoban and of the ecclesiastical authorities in New York, Mother M. Germaine sent three Sisters from Scranton to Maryknoll. They remained there two years training the prospective religious.

In August, 1922, at the request of Rev. M. J. McCabe, pastor of St. Paul's parish, Edgewood, R.I., the Sisters of the Immaculate Heart of Mary from Scranton, came to take charge of the parochial school that had been recently completed and in 1925, St. Thomas' Convent at Manton R. I. was opened. Under the direction of Father O'Reilly, and later Father Frehill, the Sisters impart catechetical instruction to the Catholic children of that district.

The Congregation conducts Marygrove College, in Detroit, Michigan; Marywood College, in Scranton, Pennsylvania; Immaculate College in Immaculata, Pennsylvania.

SISTERS OF ST. CHRETIENNE

The Congregation was begun in France in 1807, with a Motherhouse at Metz. The Sisters came to the United States in 1903, to Salem, Mass., where at Loring Villa, their provincial house was located. A novitiate was established at Giffard in the province of Quebec in 1914.

Shortly after the French Revolution, Lieutenant Alexis de Mejanes and his wife Ann Victoire de Mejanes devoted themselves to works of charity, taking care of the sick and poor, and bringing the young girls together to teach them sewing, spinning and weaving. A friend opened a free school for the village children. Thus originated the different fields of action to which the Congregation of Saint Chretienne was later called. Under the direction of Monsieur l'Abbe Louyot a little community was formed.

The new society was first placed under the protection of the Holy Childhood of Jesus and Mary. Soon it was known that other religious communities bore that title. Another name had to be substituted. Saint Chretienne, the apostle of the Iberians, whose feast the Church celebrates on December 15, was chosen and in May, 1888, the Sovereign Pontiff approved the Institute. Eleven years later the Constitutions also received a final approbation.

Shortly after the arrival of the Sisters of Saint Chretienne in Salem, Msgr. Bessette pastor of Our Lady of Consolation, Pawtucket, invited them to take charge of his school, opened the previous year. The Sisters were sent to Pleasant View, where 350 children awaited their coming. Six classes were opened in September of that year. The establishment now comprises an elementary, a grammar and a Junior High School of six hundred pupils, under the direction of thirteen nuns.

FAITHFUL COMPANIONS OF JESUS

The Society of the Sisters, Faithful Companions of Jesus was founded at Amiens, France, in 1820, by Madame d'Houet. The Foundress wished to form a body of religious women, who, taking as their models the Blessed Virgin Mary and the Holy Women of the Gospel, would be the companions of Our Lord Jesus Christ, in His joys, His sorrows and His labors. They were to devote themselves unreservedly to the spread of Christ's Kingdom by the Christian education of children of all classes of society and by the religious instruction of women.

Members of the Society came to Fitchburg, Mass., in 1896, to take charge of St. Joseph's Parochial School, where the attendance at present is over fifteen hundred pupils. In 1908, they took charge of Saint Aloysius' School, Gilbertville, Mass. at the request of the pastor, Reverend William A. Hickey, afterwards Bishop of

Providence. In 1922, Bishop Hickey asked the Superior General to send Sisters to take up the work in the Blessed Sacrament parish. Five members of the Society arrived in August of that same year; they found well organized Catechism Classes for all the children of the parish. They devoted themselves to this important work and to the care of the church sacristy till the opening of the fine new Blessed Sacrament School on Regent avenue.

The Sisters conduct Catechism Classes three times a week, after school hours, for the children attending the Public Schools. On Sunday evenings, the Christian Doctrine classes for High School girls are under the care of the Sisters. Saint Patrick's High School for Girls was organized in 1933, beginning a Sophomore class of forty-five, with the Faithful Companions of Jesus as teachers. In addition to the Classical Course, a Commercial Department was fitted up in 1934; and in 1935, one in Chemistry, with full equipment.

CHAPTER XXVI

TEACHING SISTERHOODS (Cont.)

DOMINICAN SISTERS

DOMINICAN Communities honor Saint Dominic as their Father, and Blessed Emily Bicchieri as Foundress of the first Dominican Convent of Third Order Sisters. The Motherhouse of the Dominican Sisters here in Providence, one division of Saint Dominic's vast Order, is located at Blauvelt, New York, with its Novitiate and House of Studies at Goshen. It was founded under the direction of the first Mother General, Mother Mary Ann, and the work begun by her has had rapid growth under her successors. Although the predominant work of the Sisters of the Third Order of Blauvelt, New York, is the conducting of schools mostly in the Diocese of New York, units for Orphan Care, Care of the Blind, and a House of Calvary for the Cancerous Poor are included in their activities.

At the request of Father Logan, O.P., founder of St. Raymond's Parish, the first group of Dominican Nuns came to Providence in 1918, to look after the domestic cares of the Dominican Fathers who had just opened Providence College. In August of 1925, five arrived in Saint Raymond's to organize the parish school under Very Reverend Father Hinch, O.P. Under the able direction of the Sisters and pursuing a well constructed curriculum, the children were prepared to meet the standards set up by the new community and to meet the requirements of Public High School examinations to which they had to submit at that time. Year by year the school has grown and it is today a well organized school of about three hundred pupils with a staff of eight teachers. For the first year it was necessary for the Sisters to reside in the school building. In May, 1926, the well appointed Convent was ready for occupancy.

In September 1929, the second Dominican School was opened in Saint Pius' Parish by a group of five Sisters from the same Motherhouse at Blauvelt, New York. The opening of the first four grades of the elementary division brought an approximate registration of one hundred pupils which grew as a new grade was added each succeeding year until eight grades were complete and a total registration of about three hundred was reached, with a staff of eight Sisters teaching.

SISTERS OF THE HOLY CROSS

The Sisters of the Most Holy Cross and Passion were founded in Manchester, England, in 1851, by Father Gaudentius Rossi, C.P. In 1854, the Sisters were given a convent in the suburbs of Manchester, where they have an elementary school and also a boarding school. In 1866, Father Gaudentius had to leave for the United States, and left the little community under the guidance and direction of Father Ignatius Spencer. Applications came for new missions; several were accepted, and the Diocese of Liverpool became a new center of work.

One of the primary works of this Congregation, canonically affiliated with the Passionists, is the conduct of hostels, which are homes resembling the Catholic clubs established in our large cities in America for girls. In several cities in England girls enjoy the privileges of happy homes in these hostels where the Sisters exercise towards them the duties of Christian mothers. Besides this, hostels have been established for young girls acting as secretaries, stenographers or in other avocations.

The first foundation of the Congregation in the United States was in Providence. Mother Gerard (Dunn) arranged with Bishop Hickey for the establishment of a hostel here, and sent sisters to Providence in 1924. Mother Gonzaga and the sisters began life in their new home in St. Gabriel's Hostel, Elmwood avenue, on March 14, of that year. A few months later, they took charge of the week-day religious instructions in the Assumption Parish, at the request of the Rev. P. J. Sullivan. Subsequently the new Assumption School and Convent were built, and the school was opened on February 1, 1926. An additional grade was added each year, and at the opening in September, 1930, Father Keefe added a ninth grade.

At Mount St. Joseph, Bristol, in a delightful location overlooking Narragansett Bay, a novitiate was opened in 1931, for young ladies desirous of becoming Passionists.

RELIGIOUS OF JESUS AND MARY

The Congregation of Jesus and Mary was founded at Lyons, France, in 1818, by Pere Andre Coindre and Marie Claudine Thevenet. After twenty years spent in the practice of works of charity and zeal, she was called by God to be the cornerstone of a new Institute with this noble aim: "To train souls for Heaven by a truly Christian education." The first work, an orphanage where children were cared for, and taught the trade of silk-weaving for their future support, was soon followed by a boarding school. In 1841, four years after the saintly Foundress' death, a call came to the Motherhouse from Msgr. Borghi, Bishop of Agra, to labor in the Indian Missions. In January, 1842, five French professed nuns and an Irish novice left Our Lady of Fourviere for the missions.

Many other countries besides India were to claim the labors of the religious of Jesus and Mary. The congregation has establishments in France, Switzerland, Italy, England, Ireland, Spain, Argentina, Cuba, Germany, Canada and the United States. The field of action in this country was opened to the religious of Jesus and Mary by the migration of French-Canadians who came southwards in great numbers to the New England States in search of new and better opportunities. The sisters came and opened bi-lingual schools; the first of these was in Fall River in 1877, where they had been called by the pastor of Notre Dame de Lourdes parish, Rev. J. B. Bedard. Besides attending to the day-school, the Sisters took charge of an Orphans' Home in the same parish until this institution was taken over by a community particularly devoted to the work. Today, the Jesus and Mary nuns in Fall River conduct the parochial school of Notre Dame de Lourdes with an attendance of 800 boys and girls, in addition to an academy and a boarding school where both grammar grades and high school courses are given.

In 1884, with the hearty approval of Bishop Hendricken, Rev. Charles A. Dauray appealed to the congregation to take charge of the first Catholic school for French-speaking children in Woonsocket. The first religious to come, September 8, 1884, were hospitably received by the Sisters of Mercy of St. Charles' parish, who offered them the shelter of their convent till the house destined to be the newcomers' home was ready. Construction of school and convent were soon under way and boys and girls attended classes in ever-increasing numbers until larger quarters were provided by the building of the present day school, the Academy of Jesus-Mary. In 1909, the community decided to take in resident students and to conduct a boarding school which drew pupils throughout the New England States. The high school course was eventually opened to day-scholars and quarters again became inadequate for all the pupils who applied for admission. Two additions were erected to meet the needs: a modern chapel building and the St. Clare High School. The new buildings were dedicated on November 7, 1927, by Most Rev. William A. Hickey, D.D. Many students graduated from elementary schools in the vicinity, attend St. Clare High School where they may pursue a college preparatory course fulfilling the requirements of the regents of New York. There are two departments of four years each: the classical, which prepares students for college or normal schools, and the general, which imparts a knowledge of business principles and prepares the students for responsible positions as bookkeepers or stenographers.

The work of the religious of Jesus and Mary in Woonsocket was not confined to Precious Blood parish only, for as early as 1888, a few nuns went every morning to two different sections of the city to hold classes for the children of the surroundings and returned to the home convent in the evening. The Social district later formed a separate parish, St. Ann's, while the Globe district merged into Holy Family parish. The nuns continued teaching in the latter school and in 1912, they definitely took up residence in the parish. In 1887, classes were opened in St. Charles Borromeo, Providence. The work begun there was soon extended to Our Lady of Lourdes. Wherever they conducted schools, the Sisters also attended to organizing sodalities for boys and girls.

SISTERS OF ST. JOSEPH

The Congregation of the Sisters of St. Joseph originated in France in 1650, in the town of Le Puy, in Velay, where Bishop Henry de Maupas established it at the suggestion of Father John Medaille, a celebrated Missionary of the Society of Jesus. In 1883, at the request of Most Rev. Bishop Rosati, six Sisters were sent to make a foundation in St. Louis, Missouri. The first house was established at Carondolet, a small town about five miles from St. Louis. This house was made the Novitiate in the year 1844. Soon houses were opened in Philadelphia, Buffalo, Wheeling, St. Paul and Albany.

From the Motherhouse in Philadelphia in 1856, Sisters were sent to the Brooklyn Diocese at the request of Most. Rev. Bishop Loughlin. The Motherhouse and Novitiate were located at Flushing, N.Y. In 1880, Sisters were sent from Flushing to the Diocese of Springfield, and in 1889, the first foundation was made in the Diocese of Providence. On July 2, of that year, St. Joseph's Convent and Academy were begun during Father Coyle's pastorate at St. Joseph's, Newport. Four Sisters from the Motherhouse in Springfield comprised the community. In September, 1892, the Hazard Memorial School was opened as the parish school for St. Joseph's, Newport. The accommodations in this building were sufficient for Grammar and High School students. At present the Senior High School classes are held in the Young Estate, formerly the Convent. Valuable and necessary equipment for Science and Commercial work have been provided under the direction of the pastor of St. Joseph's Church, Rev. E. A. Higney.

On August 18, 1890, a band of Sisters of St. Joseph, accompanied by their Mother Superior, left Springfield, Massachusetts, to open the Sacred Heart Convent in Pawtucket, and to take charge of the parish school of the Sacred Heart. A two-tenement house on Carnation street was fitted up to accommodate the community of teachers. In 1897 the beautiful convent on Park street was erected. In 1933, the Chapel was redecorated and beautified. The Sacred Heart School opened in September, 1890. Pupils were admitted for the High School at this opening. For a time the High School was discontinued chiefly because of the lack of room in the school building, since the grammar grades were exceedingly large, and hence they required all the classroom space. After a few years the High School was reopened. Each year a new class was added, and so satisfactory has the work been that the classes have increased in numbers. The High School offers complete Classical and Commercial Courses. It sends forth its graduates prepared to enter institutions of higher education. It is the aim of the Reverend pastor, Rev. B. F. Redihan, and teachers, to send the pupils of the Sacred Heart School prepared from the lessons learned therein to meet the various conditions in their adult life with a strong determination to be loyal to their God, their country, and their school.

SCHOOL SISTERS OF NOTRE DAME

This Congregation was founded in 1847 for the Christian education of youth. It is an offshoot of the Sisters of the Congregation of Notre Dame founded in

France in 1597 by St. Peter Fourier. When the original Congregation was suppressed by the French Revolution in France and Germany, a former pupil of a school in Ratisbon, Caroline Gerhardinger established a new convent in Neunburg vorm Wald, in Bavaria, which was blessed on October 24, 1833. Bishop Wittmann suggested that the rules and constitutions of the original Congregation of Notre Dame with some few modifications should be adopted.

In 1841 the Motherhouse was established at Munich and an old convent of the Poor Clares was purchased. A larger Motherhouse was required within two years and the old building, enlarged and improved, was dedicated on October 16, 1843. Bishop O'Connor of Pittsburgh sought the aid of the School Sisters of Notre Dame for a German colony which had been established in Elk County, Pa. The community arrived in 1847 and were welcomed by the Redemptorist Fathers at St. Mary's which they intended to be their Motherhouse. Bishop Neumann of Philadelphia, then the Provincial of the Redemptorists, secured for them a novitiate house of his Order on Asquith street, Baltimore, near St. James' Church, and soon the Sisters were placed in three schools of the city. From Baltimore they spread to other Dioceses and the American Motherhouse was established in Milwaukee on October 10, 1850. In 1876, the Congregation was divided into an Eastern and Western Province.

The Sisters came here when Holy Name School was opened on Jenkins street. With the building of the new school during the pastorate of Father Malone, they continued in charge of the teaching of the children and have raised its standard to a high rank among the Catholic schools of the Diocese.

SISTERS OF NOTRE DAME DE NAMUR

The Institute of the Sisters of Notre Dame de Namur was founded by the Blessed Julie Billiart at Amiens, France, in 1803. The Foundress was declared Venerable on May 25, 1889, by Pope Leo XIII, and on May 13, 1906 was pronounced Blessed by his successor, Pope Pius X. She was born at Cuvilly, a village of Picardy, in the Department of Oise, France, on July 12, 1751.

The first regular schools of the Sisters of Notre Dame were opened in France, in the Diocese of Amiens in August, 1806. On December 16, 1806, prior to the departure of a group of Sisters of Notre Dame to establish at St. Nicholas, near Ghent, Belgium, the first branch house of the Institute, the religious habit was assumed by the Congregation. The following year, the Institute was further extended by the establishment of a foundation at Namur, which became the Motherhouse.

The Sisters made their first foundation in the United States in 1840. They came to Cincinnati at the invitation of the Most Rev. John B. Purcell, D.D. In 1848, a house was opened in Boston to be followed here in New England by foundations in Lowell, Roxbury, Salem and Lawrence. In 1877 a second novitiate was established at Roxbury where it continued until 1889 when it was transferred to Waltham. In 1919, the Sisters opened Emmanuel College in Boston which has attained an exceptionally high standard in its courses for the higher education of women.

When St. Teresa's school in this city was completed during the pastorate of the Rev. Farrell O'Reilly in 1889, this Congregation was invited to the Diocese by Bishop Harkins and has continued since that time in charge of the school in this parish.

SISTERS OF NOTRE DAME OF MONTREAL

The Congregation of Notre Dame of Montreal was founded by the Venerable Marguerite Bourgeoys, at Ville Marie, now Montreal, in 1671. She was born at Troyes, France, April 17, 1620, which was Good Friday. In 1653, Paul Chomody de Maisonneuve, founder of Montreal, invited her to Canada. She accepted the invitation and opened her first school on April 30, 1657. There were already three religious communities established in Quebec. The Jesuits were the great missionaries among the North American Indians; the Hospitallers from Dieppe, France, were in the Hotel Dieu, and the Ursulines with the renowned Mere Marie de l'Incarnation and Mere de St. Joseph, who had formerly been stationed at the Ursuline monastery of Bourges, formed the first teaching Order in New France. The Ursulines were strictly cloistered. They received Marguerite Bourgeoys upon her arrival in Quebec very cordially and invited her to enter their Order. She felt however, that God had other plans in store for her and in 1657 began her school in an abandoned stable which opened April 30, 1658. The same year on the Feast of the Visitation, the first meeting of Children of Mary in North America was held. From this school house Marguerite continued to be the soul of every good work that was undertaken in Mary's colony. She realized she must go to Europe to find teachers to aid her in her noble undertaking and four came with her to Montreal in 1659.

In the same year, Marguerite Bourgeoys began to think of founding a religious community. To consolidate her work, she made a third journey in 1671, to France to obtain letters patent from King Louis XIV. At the court of this great monarch she sought and obtained the privilege of founding her convent-home and school. She brought back from France other recruits to join her religious family. Relying on Divine Providence, Mother Bourgeoys opened missions at Pointe St. Charles in 1667; Lachine and Three Rivers in 1676; Pointe aux Trembles in 1690, and Quebec in 1683. The first school building in Quebec was a stable. The first school for Indian children was opened on a slope of Mount Royal in 1676. The first Iroquois girl to be baptized was a pupil of the Congregation de Notre Dame. There were in school, Iroquois, Illinois, Algonquin little ones, all of whom were baptized in due time. Two Iroquois maidens, the first of their nation to give themselves to God in the Congregation, made profession, and taught the Iroquois children at the Mountain Mission. One of them died young, the other, Therese Gannensagouas, the grand-daughter of a chief who had been baptized by Father de Breboeuf, taught for years among her own at the Mountain Mission.

The Foundress died at the age of eighty in 1700. Her community grew and widened the sphere of its influence into Quebec, Ontario, Nova Scotia, New Brunswick, Prince Edward Island, and the United States where the Sisters opened houses in Cambridge, Mass., Portland, Me., Bourbonnais and Kankakee, Ill., St. Albans, Vermont and Waterbury, Conn., St. Johnsbury, Vermont and Lewiston, Me.

Bishop Harkins and Rev. R. J. Sullivan, pastor of St. Mary's brought the nuns to Providence in 1890; they replaced the Ursuline nuns who, unable to maintain a novitiate in the city, were obliged to abandon the convent. On the Feast of the Nativity of the Blessed Virgin, September 8, 1890, the parish school was formally opened. The Sisters taught catechism to public school children outside of school hours, and in the evenings to those children who were obliged to work during the day.

On December 8, 1890, the first reception of the Children of Mary took place at St. Mary's. Over one hundred young ladies were enrolled under the banner of Mary Immaculate.

The new school on Bainbridge avenue, St. Mary's Academy of the Visitation was blessed in 1904. Bishop Harkins presided. The Brothers of the Christian Schools then took charge of the boys' classes of the four upper grades. In 1912, the convent at St. Anthony's, Providence, was opened in response to the invitation of the pastor, Rev. George W. Brown. In 1929, the Sisters of Notre Dame were invited by Rev. James Craig, pastor of St. Sebastian's Church, to take charge of St. Sebastian's School.

SISTERS OF THE PRESENTATION

The Order of the Presentation is of Irish origin, having been founded at Cork in 1775, by Nano Nagle. Their discipline is based upon that known as the Rule of St. Augustine. The new community spread rapidly throughout Ireland and later was extended to other countries. In 1854, the first Presentation nuns came to America. In 1874, a house was opened in New York, and in 1886, a new foundation was made at Fitchburg, Mass., by Mother Magdalen Keating. This is the Motherhouse of the Sisters who are teaching in this Diocese.

Honoria Nagle was born in Ballygriffin, Cork, Ireland, in 1728. She became a member of the Congregation of the Sacred Heart of Jesus in 1775, with the name in religion of Sister St. John of God. For only eight years she was spared to direct the young community. In 1791, the name was changed to Sisters of the Presentation and in 1793, the formal approbation of the Holy See was granted. San Francisco, where these Sisters are numerous, was the first place in the United States to welcome them when a group from the convent at Midleton, Ireland, at the invitation of the Rev. Hugh Gallagher, extended in the name of Archbishop Alemany, made the long journey to the city by the Golden Gate. New York received them in 1847, Dubuque in 1875, North and South Dakota in 1880 and 1886, and Fitchburg, Mass., in the latter year. From this house they came to the parish of the Holy Trinity with the opening of the school and later were placed in charge of the School of the Sacred Heart in Woonsocket, and of the catechism classes in St. Benedict's, Conimicut.

PRESENTATION OF MARY

The Congregation of the Presentation of Mary was founded in France by the Venerable Mother Rivier for the promotion of Christian education. The Foundress was born in 1768, at Montpezat, and at an early age was inspired with the thought "to make a convent." On the Feast of the Presentation, November 21, 1796, she, with four companions joined themselves into a religious community and in 1801, five novices came to them. In the same year, the Rules were approved by local authorities and Mother Rivier's reputation spread far and wide. It was only in 1807, however, that the religious habit was adopted and the Congregation definitely organized.

There are now eighty-four American houses. A large number of pupils come from far and near to attend the boarding schools of the Sisters. In all the American schools, both French and English are taught. In recognition of this the French Academy, on the recommendation of M. Georges Goyau, awarded in 1933 the "Grand Prix de Langue Francaise." The teaching of the Sisters includes a wide range of studies and interests, extending from kindergarten to college.

The Motherhouse for the American Missions is located at St. Hyacinth. In this Diocese, the Sisters are represented in the parishes of St. Ambrose, Albion, St. John, Arctic, the Presentation, Marieville, Our Lady of Good Counsel, Phenix, and St. Aloysius, St. Ann, Our Lady of Victory and St. Joseph in Woonsocket.

SISTERS OF THE HOLY UNION OF THE SACRED HEARTS

The Religious of the Holy Union of the Sacred Hearts, whose special work is the Christian education of youth, was founded in 1826, by Monsieur L'Abbe Jean Baptiste Debrabant in Douai, the Diocese of Cambrai, France. Monsieur Debrabant gave the first members the stamp of a religious body by drawing up a simple rule of life, and approving a religious habit. In 1842, their rule was formally drawn up, and received the canonical approbation of the Archbishop Giroud of the Diocese of Cambrai. The first Motherhouse was opened December 2, 1842. In 1850, the legal approbation of the French Government gave further impetus to the work. However, to assure the stability of the religious Order in the Church, the Founder realized the necessity of the approbation of the Holy See which came in 1877.

In 1886, Rev. Matthias McCabe, of the Sacred Heart Church, Fall River, invited these Sisters to open a school. Rev. Mother Marie Helena, who became the Foundress and first provincial Superior in North America established a parochial grammar school in that parish, and opened the convent and academy on Prospect street. From this center developed the North American Province of the Congregation which soon established schools in the other Dioceses and Archdioceses of this country. The Sisters teach in St. John's Academy in Pawtucket, and in the school of St. Cecilia's parish in the same city. In 1928, an estate at Nanaquaket Cove, Tiverton, was acquired for a rest house and summer home for the three hundred Holy Union Sisters of the North American Province. During the winter months a few Sisters reside at Nanaquaket, and aid the Mission priests at Tiverton and Portsmouth by giving private and class instruction in Christian Doctrine and conducting Sunday School classes.

RELIGIOUS VACATION SCHOOLS

Summer Vacation Schools are organized for children in many parishes and conducted according to the program of the Archconfraternity of Christian Doctrine prepared under the direction of the N.C.W.C. As many as five thousand children avail themselves of the advantages of their classes, which include catechetical instruction to prepare for the Sacraments, manual and domestic training and supervised recreations. The classes are in charge of a corps of some two hundred teachers, many of whom are engaged during the year in the public schools of the state. The work is under the general supervision of the Revs. Cornelius Collins and John Kenny.

CHAPTER XXVII

SOCIETIES

CATHOLIC ACTION

IN the definition of Pope Pius XI, "Catholic Action is the participation of the laity in the hierarchical apostolate, for the defense of religious and moral principles, for the development of a healthy and healthful social action under the leadership of the Ecclesiastical Hierarchy, but outside and above all political parties, in order that Catholic life may be restored to the family and society." Catholic Action, then, has no meaning apart from the Hierarchy and it expresses itself by the development of one's own spiritual life and by an external apostolate. In this Diocese under the inspiration and direction of Bishop Keough, there are many manifestations of his desire to see the program of the Holy Father realized to the full in the field of Catholic Action. In retreats at the Cenacle in Newport, in the Marian Motherhood Assembly, in study Clubs of St. Xavier's, in the Mercy School of Catholic Action and in the Catholic Teachers' Conclave, Catholic Action is intelligently stressed. Throughout the Diocese, the Catholic Charity Appeal Fund, the Catholic Youth Organization, the Educational Institutions, the interest in Foreign Missions and the support tendered the Society for the Propagation of the Faith, are all indications of the Bishop's method of interpreting the words of the Holy Father for the restoration or preservation of Catholic life in the family and in society.

In the parishes, the presence of the St. Vincent de Paul, the Immaculate Conception, the Holy Name Societies, the League of the Sacred Heart and Priests' Eucharistic League and the Children's Sodalities are manifestations of the participation of the clergy and laity in the apostolate of the Hierarchy. The Third Orders of St. Francis and Saint Dominic are further features of the program of Catholicity in action in the Diocese of Providence.

BUREAU OF CATHOLIC CHARITIES

Charity has been a distinctive mark of the Church in Rhode Island from the advent of the first resident Bishop up to the present. The few letters extant of Bishop Tyler are all concerned with this virtue and its practice; Bishop O'Reilly's first concern was an Orphan Asylum; Bishop McFarland considered its support one of his chief duties; Bishop Hendricken, in his comings and goings never ceased to collect for the Cathedral and the orphans; Bishop Harkins multiplied institutions of charity; Bishop Hickey inaugurated a Charity Fund for their support and Bishop Keough has pleaded in season and out of season for the needy in every stage of life who are dependent upon the charity of his people for their well being. If there is one thing in which he shows more pride in his Diocese than in another, it is in the charity of the faithful. He is on record as saying in 1936: "I do not believe that there is another Diocese in the United States with the same number of people that could raise the amount of money that you raised last year. That is the finest testimonial I can give to the people of this State. They love the poor, they love the afflicted, and that love is not mere sentiment but it is action, action that is expressed by sacrifice."

In appealing to his priests and Church trustees for continued support for the Catholic Charity Fund, the Bishop outlined the general needs of the Diocese, declaring that "You are pleading the cause of thousands who, but for our charitable agencies would be destitute, abandoned, hopeless, spiritually and physically afflicted. You are promoting twenty-four agencies of mercy that are maintained in whole or in part by the Catholic Charity Fund — agencies that aid the needy of every age and condition. You have brought motherly attention and fostering care of self-sacrificing Sisters to infants, orphans and dependent children. You have enabled Sisters, physicians and others attached to Diocesan Charities to give protective care to boys and girls. You have softened and made more easy to bear the illness and trials of old age for men and women who have found a quiet haven, secure shelter and tender care with the devoted Sisters in the Homes for the Aged."

The Bureau of Catholic Charities in charge of the Rev. C. C. Curran is identified with the Annual Charity Appeal Fund. It is conducted in a systematic way and is particularly helpful to the Sisters in suggestions relative to the management of their institutions and in the investigation of cases to be placed under their care.

SOCIETY FOR THE PROPAGATION OF THE FAITH

The Propagation of the Faith is a Pontifical Society for the extension of the Kingdom of God. Its headquarters are in Rome and its national office in the United

States is in New York. Each Diocese has its local Society. The Rev. William P. Tally is the Diocesan Director for Providence.

The beginning of this Society is usually attributed to Pauline Jaricot, the daughter of a silk merchant of Lyons, France, born in 1799. Her life was devoted to prayer and sacrifice for others. In 1819, she persuaded a few associates to assist the missions by their prayers and contributions. The idea spread; it was in Ireland in 1840, in England in 1850, and in the days of Bishop Tyler, an association was in existence and in a position to assist the nascent Church in Rhode Island. By Pope Pius XI, the Pope of the Missions, it has been given first place among institutions for the benefit of the missions, and to it he has added two others which the Holy See has made its own, namely, the Holy Childhood and the Society of St. Peter, Apostle. In the words of the Sovereign Pontiff "the object of the former is, as is very well known, to band together our children to accustom themselves to set aside their pocket money and to offer it particularly for the rescue and Catholic upbringing of pagan babies, wherever they are wont to be abandoned or destroyed. The object of the latter is by prayers and offerings to make it possible for specially selected native students to receive the necessary training in seminaries in preparation for Holy Orders, in order that those of their own race may in time be more easily converted to Christ or be confirmed in the Faith."

Mission Sunday has become an institution in this Diocese and few are the households into which membership in this international Pontifical organization has not already found its way. "There is nothing so much to be desired as that all Catholics should be enrolled," and these

Convent and Novitiate of the Franciscan Missionaries of Mary words of the Holy Father find a perfect echo in the soul of Bishop Keough.

The American Board of Catholic Missions is directed by a Committee of the Hierarchy of the United States, with His Eminence, George Cardinal Mundelein as President. This Board is concerned with Home Missions included within the vast area from Alaska to the Canal Zone, from the Atlantic to the Pacific and in the Islands of the West Indies and the Philippines. Its field is wherever floats the American flag. Annual allotments are made to the Archbishops and Bishops in the South, Southwest, West and Northwest of the United States and to Bishops or Vicars Apostolic in such mission regions as Alaska or the Canal Zone, and on Islands of the Atlantic and the Pacific. In the Dioceses of the country the local Directors of the Society for the Propagation of the Faith, usually fill a similar office for the Home Missions of the A. B.C.M. In its annual contribution made directly to the Society of the Propagation of the Faith, and through this to the Home Missions, the Diocese of Providence holds a high rank, being listed among the first fifteen in the country in the amount of its donations for the spread of the faith among Indians, Negroes, Eskimos, Filipinoes and Porto Ricans.

Bishop Keough was the local director of the Society for the Propagation of the Faith in the Diocese of Hartford, before his coming to Providence. His experience in that position gave him a deep insight and a keen appreciation of the needs of the Foreign Missions of the Church. He was a real missionary for the missionaries and has continued his interest and zeal amid the multiplied cares of his Episcopal office. Rhode Island's Catholics were generous to this cause before his coming and their generosity has been appreciably increased by the example of their leader who has given the missions a place of prominence on the program of administration of his Diocese.

HOLY NAME UNION

The Union of the Holy Name Society of the Diocese of Providence was formally established at a meeting held in St. Patrick's school hall on Davis street on Sunday, January 2, 1910. Representatives from nineteen parishes were in attendance and plans were formulated for the federation of the various Societies into one great Catholic organization. The Rt. Rev. Mgr. Doran, V.G., LL.D., presided, and in stating the object of the meeting gave his unqualified approval of the movement; he considered the proposed union an excellent means for strengthening the individual Societies and establishing among them relations of mutual support and emulation which would be for their advantage by giving them more efficiency, and by rendering them even greater powers for good in their respective communities. Because of the magnificent results of such a federation in other parts of the country, the striking protest it would offer to all irreverence against the most Holy Name of our Saviour and against the gratuitous profanity which is so common a sin, and the splendid opportunities it would afford at times for a public profession of Catholic faith and of loyalty to our Lord, the proposal was received with such enthusiasm that its successful realization became then and there an assured success.

In the constitution of the organization its object is set forth as follows: "This shall be the advancement of the Holy Name Society; the bringing together of the several Holy Name Societies comprising the Union; the establishment of Holy Name Societies in churches where none now exist; the fostering and stimulating to renewed activity of Societies already established; the general furtherance of Catholic interests; and the carrying to a successful issue such undertakings as may be approved by the Union and by our ecclesiastical Superiors."

Probably nothing has done more to stimulate interest in the Holy Name Union of the Diocese of Providence than the remarkable demonstrations held under their auspices on the occasion of their great parades. In the arrangements of all the preliminaries for these great undertakings, the efficiency of the officials and the enthusiastic response in co-operating with their efforts on the part of the members, numbered by the tens of thousands, assured the success of the celebrations held in this city as a protest against profanity and as a public profession of Catholic faith.

ST. VINCENT DE PAUL SOCIETY

The history of the Society of St. Vincent de Paul in the Diocese of Providence dates back to the year 1853, when the first conference was formed at the Pro-Cathedral; since that time the Society has been introduced into practically all the parishes. In 1872, when the conferences in the city of Providence became numerous, they were chartered by the General Assembly under the title of the "Particular Council of Providence," which still has under its jurisdiction local conferences and their members who are constantly employed throughout the Diocese in bearing relief to those in need, irrespective of race or religion.

The object of the Society of St. Vincent de Paul is to maintain its members by mutual example in the practice of a Christian life and to visit the poor in their dwellings, to carry them relief and to afford them religious consolations; also to be willing to undertake any other sort of charitable work to which its resources may be adequate. The work of the conferences in the Diocese for the past few years called for active efforts from their members on account of the unusual economic conditions that prevailed.

The Society of St. Vincent de Paul, which today ministers to the needy in every country throughout the civilized world, was founded in the city of Paris in May, 1833. To Frederick Ozanam, a young man of twenty years, a student at the Sorbonne, and later in life a professor there, and who associated with himself seven companions, is given the honor of founding the first conference of the Society, although he always repudiated the title of Founder. "We were eight," he would affirm emphatically. "You see, we cannot take the title of Founders, for it was God who willed and founded the Society." Nevertheless the title and glory have clung to him whom the others looked upon as their leader and the animating spirit of their efforts.

Pere Bailly was the proprietor of a newspaper in Paris called *"Le Tribune Catholique,"* and his office was placed at the disposal of Ozanam and his confreres for the meeting of the newly formed conference. The young men placed themselves under the patronage of St. Vincent de Paul and adopted his name for the Society. In the year 1858, when a quarter of a century had passed since the formation of the first conference, the eight poor young men had increased to two thousand in Paris alone, where they regularly visited five thousand poor families and an average of twenty thousand individuals, which represented one-fourth of the poor of that vast city. At this time the conferences in France numbered five hundred, and others were established in England, Spain, Belgium, America and many other distant countries. Thus had the grain of mustard seed, planted by Ozanam and his seven companions, sprung up into a great tree, beneath whose branches a multitude of God's poor found comfort and relief.

CATHOLIC YOUTH ORGANIZATION

An organization for the safeguarding of the faith and morals of youth has been given an official status in the Diocese by the Most Rev. Bishop. The Rev. William A. Delaney is the Director of the movement and with the co-operation of the clergy in the parishes, a definite program has been arranged, and facilities for healthful recreation have been multiplied. The Youth Movement, as it is called, is of nation wide extent, and has proved itself to be popular with the young and contributes much to character building. Boys' clubs, scout troops, camps and athletic leagues enter into the activities of the Catholic Youth Organization and are conducted under Catholic direction and supervision. Their protective value has already been amply demonstrated in many parishes of the Diocese.

Troops of girl scouts to the number of thirty have been organized in so many parishes, chiefly through the efforts of Mrs. Percival de St. Aubin. As a member of the Providence Girl Scout Council, and a recipient of the medal *Pro Ecclesia et Pontifice,* she is eminently qualified to direct the organization and conduct of the troops of Catholic Girl Scouts.

QUEEN'S DAUGHTERS

With the advent of the White Sisters to Pawtucket, Providence and Newport, the Queen's Daughters were organized. In Providence they were under the special sponsorship of the Rev. Austin Dowling, at the time, the rector of the Cathedral. Under the direction of the future Archbishop of St. Paul, the organization flourished from the beginning and rendered seasonable aid to Mother Marie Celene and her community at the Nazareth Home and Day Nursery. In the other cities where the Daughters of the Holy Ghost were established, similar services were rendered by the Queen's Daughters of those places. The Carter Day Nursery had hardly been opened when the organization was inspired to furnish the new building with everything that might bring comfort and joy to the little tots it was intended to shelter. They conducted a charity sale begun on the day when the building was opened and the success of this first undertaking encouraged them to continue to arrange affairs for the benefit of the Nazareth Home and Nursery. In addition, the members meet weekly to sew for the children. Clothes for Nursery children, First Communion dresses, and all kinds of articles of apparel have been produced beyond all counting by this well named association whose membership here in Providence totals at least one thousand. In Pawtucket and Newport, the Queen's Daughters are just as active and efficient in the assistance they are rendering to the White Sisters and their charges.

THE SHEPHERDESS ASSOCIATION

Soon after the Sisters of the Good Shepherd began their work in Providence, an organization known as the Shepherdess Club was established for the purpose of helping the Sisters to carry on their mission. The Association from the very beginning has found many practical ways in which it could be of service. The organization, later known as the Ladies Aid Society, and at present as the Shepherdess Association, has always been ready to help the institution.

The Tag Day, sponsored for several years by the Association was discontinued in 1920. An allotment from the Catholic Charity Fund secures for the institution the financial help that formerly came from the Tag Day to enable the haven of refuge of the Congregation of Our Lady of Charity of the Good Shepherd to continue its beneficent ministrations.

THIRD ORDER OF ST. FRANCIS (Secular)

Franciscan Tertiaries is the name applied to members of the Third Order Secular of St. Francis. It is a branch of the great Franciscan family and was established in the life time of St. Francis in the thirteenth century. The preaching of the Saint and his living example of sanctity had such an attraction for the people that many married men and women wished to join the First or Second Orders. This being impossible, a middle way was found for an Order to which a rule was given prescribing exercises of devotion and penance to be practiced by those living in the world. A rule modified by Pope Leo XIII, himself a tertiary, is followed by those who enter the Order. The members are expected to follow their rule as a means to sanctify their souls, and by their good example lead others in the way to eternal life.

A spacious hall in a building of the Franciscan Missionaries of Mary at Bell street is the meeting place of the Third Order of St. Francis. There are over four hundred members in the Order which is under the direction of the Rev. Arnold Madden, O.S.F.C. Three meetings are held each month at which a conference given by the Director is followed by Benediction of the Most Blessed Sacrament.

THIRD ORDER OF ST. DOMINIC (Secular)

In the century of St. Dominic, an Order of penance and soldiery of Jesus Christ came into being to counteract the attacks upon the Church from the Albigensian heresy and to these organizations may be traced the origin of the Third Order. It includes seculars as well as religious and the former, whether married or single, live their lives like others of their state, and privately practice some penance, recite prescribed prayers and wear some symbol of the Dominican habit. The secular tertiaries are of every walk of society and are directed by a Dominican priest. They have the privilege of being buried in the habit of the children of St. Dominic. A branch of these secular tertiaries has been established here and is in charge of a member of the Dominican Order, usually the pastor of the Church of St. Pius, Rev. Father Mulvey, O.P. is the present Director.

ST. FRANCIS XAVIER SOCIETY

An important diocesan work is that done on behalf of those from whom God has seen fit to withhold the gift of hearing. The beginning of this work was made in Pawtucket in 1884, by Mother Mary Stanislaus of the Sisters of Mercy assisted by lay teachers of St. Mary's parish in that city. At the catechism classes held, adults were prepared to receive the Sacraments. Later, the Sisters of Mercy then in charge of the Holy Name Sunday School, Providence, held classes in Christian Doctrine for the Catholic pupils of the Rhode Island School for the Deaf. Instructions were given every Sunday after the children's Mass.

These two parishes, thus closely united in the work during its early history, are linked, too, at the present time in caring for the spiritual needs of the non-speaking deaf of the Diocese. Rev. Everett W. McPhillips of the Pawtucket parish is moderator of the Society of St. Francis Xavier for the Deaf, and the organization's meetings are held in the Lady Chapel of Holy Name Church through the courtesy of the pastor, Rev. Joseph P. Gibbons. The connection is merely a coincidence, since the work is diocesan and not parochial.

The Society of St. Francis Xavier for the Deaf was founded in 1914 by Rt. Rev. Msgr. Peter A. Foley, who remained moderator until 1929. From the very beginning, regular meetings were held for adults in the Cathedral assembly rooms, while the moderator visited the children at the Rhode Island School for the Deaf three times a week. Meetings are now conducted by Father McPhillips on the third Sunday of each month in the Blessed Virgin chapel of the Camp street church. About sixty non-speaking deaf gather there from all parts of the Diocese and from Taunton and Fall River. Through the use of the manual alphabet invented by Abbe de L'Epee of Paris in the seventeenth century and through more than a thousand other word-symbols, Father McPhillips delivers a sermon, leads in the recitation of the "Our Father" and gives the Gospel of the Sunday, all in the sign language.

GUILDS

In connection with many of the charitable institutions of the Diocese, guilds have been formed in order to enlist the cooperation of the laity with the Sisters in the maintenance of their works. Admirable work has been done by groups of ladies under the direction of priests or Sisters, in arranging affairs for the benefit of charities, and in contributing to the Fund of the Catholic Charity Appeal. Among these are the St. Aloysius' Guild, sponsored by the Rhode Island Catholic Orphan Asylum, St. Anthony's Guild by the St. Vincent de Paul Infant Asylum, St. Camillus' Guild for nurses by St. Joseph's Hospital. St. Anthony's Home for the Aged, the Orphanage in Woonsocket, the St. Francis' House, and Institutions conducted by the White Sisters, Franciscan Missionaries of Mary, Religious of the Cenacle and others have encouraged the formation of guilds or societies with a like purpose that to their special apostolate there may be joined the apostolate of the laity for the support and development of their particular lines of endeavor.

In addition to the Catholic Societies briefly described there are Societies of Catholics which are enjoying a vigorous life and serving a useful and beneficial purpose for Church and State. Among these are the Knights of Columbus, the Ancient Order of Hibernians, l'Union Saint Jean Baptiste, Franco-American Foresters, Franco-

American Federation, Cercle Jacques Cartier, Daughters of Isabella, Ladies Auxiliary of the Hibernians, the Catholic Men's Club, the Women's Catholic Club, the Girls' Catholic Club and Guilds established in parishes or in connection with institutions of charity.

THE WORKING BOYS' HOME

Recognizing the need for a home for working boys of the state, who had no permanent residence, Bishop Harkins instituted the Working Boys' Home in 1899. On December 2, of that year, a corporation was formed known as "The Rhode Island Home for Working Boys" and, taking over the building at 42 Park street, formerly occupied by the St. Vincent de Paul Infant Asylum, they opened a free residence for the homeless working boys of the state. This institution is still maintained on Park street and is supported by the Charity Fund.

TOWER HILL HOUSE

Through Reverend James T. Ward, acting at the suggestion of Bishop Harkins, provision was made in 1907, to supply summer vacations for the needy children of the state who otherwise would never have had the opportunity of enjoying the benefits of their own state's famous shore resorts. In that year, an option was secured on the old Tower Hill House, located on the Tower Hill road in the town of Wakefield, and overlooking Narragansett Pier. A fund was raised through the cooperation of many public-spirited citizens and the property was purchased and renovated. The first group of children went to Tower Hill House in August, 1907, and from that year up to the present day thousands of boys and girls have enjoyed every year a free summer vacation at the South County resort. In 1908, the property was turned over to the corporation of the Rhode Island Home for Working Boys.

THE PROVIDENCE VISITOR

"In this Diocese we have the opportunity to extend the great apostolate of the press by supporting *The Providence Visitor*. Although the subscribers and readers of the official organ of the Diocese are numbered in the thousands, there are many who have not as yet availed themselves of this means of cooperating in a work which should be dear to the heart of every loyal Catholic."

Thus does Bishop Keough continue the traditions of his three predecessors in the See of Providence in his commendation of the Catholic press. *"The Visitor"* is in the sixty-second year of its life as a paper representative of the interests of the Catholics of Rhode Island. It has a continuity of publication since 1875, and has been bringing its weekly message into Catholic homes, since the early years of Bishop Hendricken's administration.

As far back as 1870, a Catholic paper called *"The Weekly Review,"* was being published by Walsh and Hanrahan in this city. The first edition came out on June 18, of that year, and it announced itself as a "first-class family paper to give a weekly resume of news foreign and domestic; to pay due attention to the topics which engage for the time being, the public mind; to present the latest phases of whatever is important in agriculture, science, art, and theology, and by no means to forget minor morals and minutes upon the manners of the day." That the problems of the time have not yet all been satisfactorily solved is evident from the leading editorials in the initial issue. "Woman Suffrage" and the "Amendment of Rhode Island's Constitution," appeared to be the all important questions. *"The Weekly Review"* lived less than a year, suspending publication on May 27, 1871, and proclaiming the cause of its early demise, as the same old affliction that has come upon many another excellent paper, lack of support.

The present *"Visitor"* may be said to have had its beginning in the *"Weekly Visitor,"* published by the late Andrew P. Martin at 369 North Main street. It was sent out as a Sunday school paper, and was admirable for the purpose it was intended to serve. The matter comprised what would now be termed "parish notes," a serial story, puzzle corner, and an editorial page that discussed most capably topics suggested by the Calendar of the Church, current religious discussions, and the doings in the State Houses of Rhode Island. Bishop Hendricken was deeply interested in the undertaking from its inception, and the Rev. William Kelley and Rev. P. Galvin were among the most valued contributors to its columns. Good use was made of the *"Kilkenny Journal,"* in the matter of selecting Irish news, then an indispensable feature in any Catholic paper.

On September 30, 1876, there appeared the announcement that "The entertaining Catholic magazine published in this city, and well known to the public as *'The Weekly Visitor,'* completes its first year of publication on the 30th of the present month. The publishers finding that the time devoted to the paper cannot be spared from other duties, announce that with the beginning of the new volume Mr. M. A. Walsh becomes the proprietor and that it is his intention to publish the *'Visitor'* in the form of a regular newspaper. Mr. Walsh is a well-known journalist of this city whose experience as a newspaper man may well justify the belief of the present publishers of the '*Visitor*' that a most acceptable publication will be the result of the new proprietor's labors."

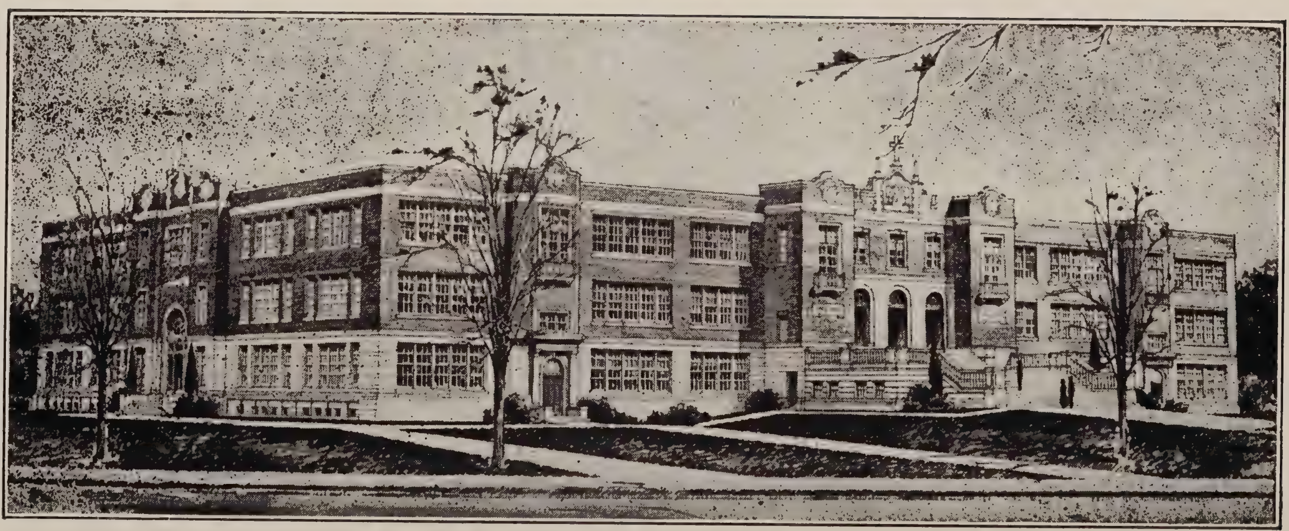
In the year 1879, the form of the paper was changed, the publication became larger, and it took on the appearance much similar to what it has at the present time. Mr. Martin had made a splendid beginning for the "*Visitor,*" had made it known throughout Rhode Island, and in many of the parishes of Massachusetts, and had established it upon a good working basis when he was succeeded by Dr. M. A. Walsh in the office of manager. In 1880, it had become an important factor in the Catholic life of the Diocese, and in many parishes its arrival weekly was anticipated with no small degree of curiosity and pleasure. During its first years, it had received the assistance and encouragement of Bishop Hendricken, and with a view to making it more useful to the people, extending its circulation, and giving it an official Catholic character, a Board of Directors was appointed whose work consisted of determining the policy of the publication and at times of filling its columns with reading matter.

Rev. J. C. Tennian of St. Mary's parish, Pawtucket, and Rev. Michael Cassidy of St. Charles, Woonsocket, performed most of the duties of editors, until April, 1893, when the services of George Parsons Lathrop of New London were engaged. Mr. Lathrop contributed his valuable services for the period of about six months, finding it difficult to reside in New London and satisfactorily edit a paper in Providence. Upon his severance of ties with the "*Visitor,*" the honor of the editorial chair was conferred for a second time upon the Rev. J.

C. Tennian, who filled the position in a most capable manner, and was assisted by several of the priests of the Diocese. Later it seemed good to the Board of Directors to hand over to a single editor the charge of the paper, as the pressing nature of the duties of the parish clergy made them reluctant to shoulder the double burden which they were bearing with willingness and grace, and oftentimes with distinguished ability.

The issue on Washington's Birthday in 1896, came out under the direction of the Rev. Austin Dowling. Father Dowling had been a member of the faculty of St. John's Seminary in Brighton, and had filled the position of Professor of History in that institution with marked success. While he was in the Seminary, as well as later, when he was doing parish work in this Diocese, he had been a regular contributor to the editorial columns, and had written many special articles of exceptional merit on historical topics, of which he had such a rare knowledge. In a formal editorial greeting, with his characteristic cogency of thought and directness of expression, he well states the scope and mission of the Catholic press. "A Catholic paper," said he, "ought to be an indispensable thing in every Catholic family, especially in a country like this. It ought to be the eye through which one catches the Catholic view of the times. No one can help knowing what the secular view of the times is. It is blazoned before him in the ordinary daily newspaper. Very often the Catholic view is wholly antagonistic to the secular view, and this antagonism is the more marked as the question grows in importance."

Father Dowling was succeeded by the Rev. T. L. Kelley, LL.D., who assumed his editorial duties during the month of October, 1898. Father Kelley was known throughout the Diocese for his scholarly attainments and studious habits. As a professor in Mt. St. Mary's Seminary at Emmitsburg, he had been eminently successful, and when he came to the *"Visitor,"* he brought to it learning and ability which admirably qualified him to maintain the excellent character of the paper which had been given to it by his predecessor. Father Kelley resigned in October, 1901, and was succeeded by the Rev. Cornelius L. Clifford, who had been his associate editor. Father Clifford's term of office expired in October, 1903. Dr. Rivier followed. He in turn was succeeded by James J. Conway, who became both editor and manager in October, 1904. He resigned in 1908, and since then, the priests of the Diocese have filled the positions of manager and editor. The Rt. Rev. Msgr. Peter E. Blessing, V.G., D.D., and Rev. Michael F. O'Brien were in charge successively until 1912. The Rev. Thomas F. Cullen continued the work until 1919, when the Rt. Rev. Msgr. James O'Brien became the managing editor. Rev. Francis J. Deery followed him in this office in 1935. In June, 1936, the Rev. Joseph Bracq became assistant to Father Deery. The paper now has a home of its own on Fenner and Pond streets. The Visitor Building was erected there for the publication of the diocesan weekly and for housing the well equipped printing plant that has been developed in the course of the years. Chief among its possessions is a new rotary newspaper press installed in 1934, and blessed by Bishop Keough.



La Salle Academy

CHAPTER XXVIII

THE CHURCH IN 1936

AMERICAN Church history begins with early discoveries whether they are credited to Irish monks in the sixth century, to the Norsemen in the eleventh, or to Columbus in the fifteenth. As an organized Church with a Bishop in an American See it began its life in the year of the inauguration of the first President of the United States, and fifty-four years later, Providence became the home of a Bishop in the person of the Rev. William Tyler. At his coming, Rhode Island began to emerge from the humble condition of a mission field into the diocesan form of the present. When he arrived there were three priests and four churches in our State. The number of Catholics was given as 5,180. Twenty years before there were no churches, no resident clergy, and but a few hundreds of Catholics to be found chiefly in Providence, Pawtucket, Woonsocket, Bristol, Newport and Crompton. Bishop Cheverus and Father Matignon visited them occasionally, baptized their children and celebrated Mass usually in their homes. The scriptural hundredfold increase has been surpassed in the past hundred years of development. The clergy today includes a Bishop, the Most Rev. Francis P. Keough, D.D., with 375 priests, ministering to the spiritual needs of approximately 350,000 Catholics. Churches, charitable institutions and schools are to be found over the length and breadth of the State, showing forth visibly to all the Catholic way of interpreting the mandates of the Gospel in the worlds of faith, charity and education.

To the Bishops of the See of Providence are due primarily the splendid results that may be seen all around in the temporal and spiritual order. In the earlier days they were the founders of the churches, pioneers of the faith and chief pastors of the flock. With ceaseless energy and unfailing devotion they spent themselves and were spent for the cause of Christ. In poverty and suffering Bishop Tyler began his work, anticipated the needs of the faithful yet to come, and with the meager means at his disposal left behind the hallowed memory and resplendent example of his patience, humility, cheerfulness, zeal and charity. His successors watched with paternal care over the rapidly increasing flock which God's Providence placed within their jurisdiction and step by step the great work was accomplished that is now a glory of this commonwealth.

Rhode Island has long enjoyed the distinction of being one of the banner States in the proportion of Catholics to the total population. Considerably more than half of its inhabitants are numerated as members of the Church. In Providence, three out of every four of the people are Catholic. In considering these figures it is well to remember that they are published not merely for the satisfaction found in counting our gains and idly contemplating the flourishing condition of the Church in this locality, but also for the further purpose of emphasizing the work Catholics are doing in educational and charitable lines, and for bringing before the public the present status of religious life and activities, whenever the proper occasion may arise.

Within a relatively brief space of time, Catholicity, from being a tolerated faith, has become a dominant, salutary influence everywhere. The children of the Church have overspread every section of the State, have won their way fairly and decisively to positions of honor, trust and responsibility in professional and business careers, and have proven to demonstration that their faith is no bar to progress, but is rather one of the most potent forces for the welfare of the commonwealth as well as for the individual. There is now no well populated community in which a compact Catholic parish has not been erected, and it is taken as the order of the day that the Church should be, and is among the most notable structures in whatever city or town it raises its spires towards heaven.

When Roger Williams arrived in these parts he gave early expression that "prelacy" might some time or other prevail in the settlement at the head of Narragansett Bay. If the founder had in mind the numerical predominance of Catholics, then his fears have been realized and his prophecy in part has been fulfilled.

But the welfare of Rhode Island and the Providence Plantations, contrary to his anticipations, has not been impeded in the least by the prevalence of those whom Williams hated to contemplate as overrunning the State. The development of the Catholic Church here has paralleled the period of the State's greatest progress in its industrial, social and educational development. Rhode Island is greater in every way because of its presence, and the increase noted from year to year, in the number of those who give their allegiance to the Catholic Church, is not alone an indication of a vigorous Catholicity, but a vigorous citizenship as well. Our State is an exemplification of the fact that the greater the number of Catholics there are in any place, the better it is, socially, intellectually and industrially.

The part played by the Church, her beginnings and progress, her struggles and triumphs, forms a story well worthy of incorporation into any comprehensive history of Rhode Island. Her beginnings were modest, her progress marvellous, her struggles have been ever against sin and error, vice and intolerance, her triumphs for the glory of God and the salvation of souls. No impartial citizen can look upon her career without becoming convinced of the purity of her motives at all times and her sincere desire to contribute through her graces, discipline and worship to the best interests of her own children and to others outside her fold. Through Sacraments and holy Masses, through sermons and writings, through labors for education, through contributions to charity, through a chastening and protecting influence on successive rising generations, through the maintenance of law and order, the Church has shown herself in the past, as she will continue to do in the future, the firm support and mainstay of society, of liberty, of tolerance, and civic and religious welfare. She is on the threshold of a second century of useful, fruitful life, devoted now, as she has been across the years, to the cardinal loyalties that have vitalized state and country and have sustained and supported the best traditions of our common American heritage in a nation under God.

OBLATE COLLEGE & SEMINARY
NATICK, MASS.

RELIGIOUS COMMUNITIES OF MEN

Benedictine Fathers (English Congregation) — English Benedictine Schools, Portsmouth Priory, Portsmouth.

Capuchins, Order of St. Francis — Franciscan House, Providence.

Cistercian Monks (Valley Falls, R.I.) — Cistercian Monastery, Cumberland, Valley Falls, P. O.

Columban Fathers — St. Columban's House of Studies, Bristol. Headquarters at St. Columban's, Nebraska.

Dominican Fathers (Province of St. Joseph) — Providence College, St. Pius', St. Raymond's, Providence.

Fathers of the Holy Ghost (American Province) — Little Compton, North Tiverton, Portsmouth, Tiverton.

Marist Fathers (American) — St. Charles Borromeo, Providence; Immaculate Conception, Westerly.

Missionary Fathers of the Sacred Heart (Natick, R. I.)

Pious Society of the Missionaries of St. Charles (Piacenza, Italy) — Holy Ghost, St. Bartholomew's, Providence; Our Lady of Mt. Carmel, Bristol; Our Lady of Loreto, East Providence; St. Roch's, Thorton.

Brothers of the Christian Schools (New York Province) — La Salle Academy, St. Mary's, Providence; De La Salle, Newport; St. Raphael's, Pawtucket.

Brothers of the Sacred Heart (St. Hyacinth, P. Q.) — Sacred Heart Commercial High School, Central Falls; Academy of Mt. St. Charles of the Sacred Heart, Precious Blood, Woonsocket.

RELIGIOUS COMMUNITIES OF WOMEN

Sisters of St. Ann

Sisters of the Assumption of the Blessed Virgin Mary

Bernardine Sisters of the Third Order of St. Francis
Discalced Carmelite Sisters
Sisters of Our Lady of the Cenacle
Sisters of St. Chretienne
Sisters of the Cross and Passion
Sisters of Divine Providence of Kentucky
Dominican Sisters
Sisters of St. Dorothy
Faithful Companions of Jesus
Felician Sisters
Sisters of the Third Order of St. Francis (Glen Riddle)
Sisters of the Third Order of St. Francis (Allegany)
Franciscan Missionaries of Mary
Grey Nuns
Daughters of the Holy Ghost
Sisters of the Immaculate Heart of Mary
Religious of Jesus and Mary
Sisters of St. Joan of Arc
Sisters of St. Joseph
Little Sisters of the Poor
Sisters of Mercy
Sisters of the Congregation of Notre Dame
School Sisters of Notre Dame
Sisters of Notre Dame De Namur
Pallotine Sisters of Charity
Sisters of the Presentation
Congregation of the Presentation of Mary
Society of the Sacred Heart
Holy Union of the Sacred Hearts
Sisters of Our Lady of Charity of the Good Shepherd.
Venerini Sisters.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS OF MEN

Providence:

Capuchin Franciscan House.
Catholic Teachers' College.
La Salle Academy, Christian Brothers.
Providence College, Dominican Fathers.
Summer Home for Poor Children (Narragansett Pier)
Working Boys' Home

Bristol:

St. Columban's House of Studies, Columban Fathers.

Central Falls:

Sacred Heart Commercial College, Brothers of the Sacred Heart.

Cumberland:

Monastery of Our Lady of the Valley, Cistercian Monks.

Newport:

De La Salle Academy, Christian Brothers.

Pawtucket:

St. Raphael's Academy, Christian Brothers.

Portsmouth:

Priory and School of St. Gregory the Great, Benedictine Fathers (English Congregation).

Woonsocket:

Sacred Heart School, Brothers of the Sacred Heart.
Academy of Mt. St. Charles, Brothers of the Sacred Heart.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS OF WOMEN

Providence:

St. Aloysius' Orphan Asylum, Sisters of Mercy.

St. Ann's Day Nursery and Industrial School, Venerini Sisters.

Assumption Convent, Sisters of the Cross and Passion.

St. Bartholomew's Day Nursery, Pallottine Sisters.

Blessed Sacrament Convent, Faithful Companions of Jesus.

St. Francis Xavier's Academy, Sisters of Mercy.

St. Francis Xavier's Convent, Sisters of Mercy.

Convent of the Franciscan Missionaries of Mary, Novitiate and Procure for Foreign Missions.

Holy Rosary Convent, Sisters of St. Dorothy.

St. Joseph's Hospital, Sisters of the Third Order of St. Francis (Glen Riddle).

St. Maria's Home for Working Girls, Sisters of the Third Order of St. Francis (Allegany)

St. Mary's Academy of the Visitation, Sisters of the Congregation of Notre Dame.

Providence Provincialate of the Sisters of Mercy.

Nazareth Home and Day Nursery, Daughters of the Holy Ghost.

St. Patrick's High School, Faithful Companions of Jesus.

St. Raphael's Industrial Home and School, Franciscan Missionaries of Mary.

Sacred Heart Convent, Religious of the Sacred Heart.

House of the Good Shepherd, Sisters of the Good Shepherd.

St. Vincent de Paul Infant Asylum, Sisters of Divine Providence of Kentucky.

St. Margaret's Home for Working Girls, Sisters of the Third Order of St. Francis (Allegany).

Bristol:

St. Elizabeth's Convent, Sisters of St. Dorothy.
Mount St. Joseph, Novitiate of the Sisters of the Cross and Passion.

Central Falls:

Notre Dame High School, Sisters of St. Ann

Cranston:

St. Paul's Convent, Sisters of the Immaculate Heart of Mary.

Cumberland:

Mt. St. Rita, Novitiate of the Sisters of Mercy.

East Providence:

St. Mary's Academy, Sisters of Mercy.

Hillsgrove:

St. Francis Home for Consumptives, Sisters of the Third Order of St. Francis (Glen Riddle).

Newport:

Monastery of Discalced Carmelites, Carmelite Nuns.
Convent of Our Lady of the Cenacle, Sisters of the Cenacle.
St. Clare Home, Daughters of the Holy Ghost.
St. Joseph's Convent, Sisters of St. Joseph.
Mercy Home and School, Sisters of Mercy.
Stella Maris Home for Convalescents, Daughters of the Holy Ghost.

Pawtucket:

Holy Ghost Convent, Daughters of the Holy Ghost.
Home for the Aged, Little Sisters of the Poor.
St. John's Academy, Sisters of the Holy Union.
Sacred Heart High School, Sisters of St. Joseph.

Woonsocket:

L'Hospice de St. Antoine, Grey Nuns.
St. Clare's High School, Religious of Jesus and Mary.
St. Francis House, Sisters of the Third Order of St. Francis (Allegany).
St. Francis Orphanage, Franciscan Missionaries of Mary.
St. Vincent de Paul's Home and Day Nursery, Sisters of the Third Order of St. Francis (Allegany).

CLERGY LIST

MOST REV. FRANCIS P. KEOUGH, D. D.
Bishop of Providence
Rt. Rev. Msgr. Peter E. Blessing, D. D., V. G.

REVS.
Aldridge, O.P., James P.
Allard, Laurent
Archambault, Geo. E.
Archambault, W.
Archdeacon, O.P., John P.
Baker, F. A.
Baggott, J. W.
Barre, O.C.S.O., Benedict
Barros, Manuel J.
Barry, T. H.
Bartley, James R.
Beane, Wm. J.
Beattie, J. H.
Beaudet, L.
Bedard, G.
Bergkamp, O.P., J. U.
Bernasconi, O. J.
Bienvenue, A. L.
Binazzi, P.S.S.C., B.
Boland, C. P.
Borek, J. J.
Borgstedt, O.S.B., E. G.
Bouchard, F. X.
Bouffard, Irenee J.
Bourke, M.S.C., Laurent
Bousquet, Jos. F.
Bracq, Jos. F.
Brady, Francis P.
Brennan, O.P., Robert E.
Brock, Edmund F.
Brouillette, O. H.
Brown, G. W.
Brunelle, D. B.
Brunelle, E.
Bruno, Francesco
Bruno, S.M., Henry
Buckley, C.S.Sp., Barth.
Buffo, P.S.S.C., G.
Burns, A. F.
Callahan, S. K.
Canning, P. S.
Canole, J. J.
Capesius, S.M., John B.
Carlin, Leo H.
Caron, M.S.C., Michael
Caron, Stanislas J.
Casey, Francis P.
Casey, J. P.
Casey, John
Cassagne, S.M., Julius P.
Cassidy, R. C.
Cassidy Thomas V.
Chandler, O.P., A. H.
Chauvin, A.
Christmas, O.P., C. F.
Clark, O.P., W. R.
Clarke, M. F.
Colgan, Edw. J.
Coleman, Jos. P.
Collins, C. B.
Collins, Thos. C.

Cooney, J. L.
Corbeil, A.
Cormuto, Eugene
Cotter, Anthony S.
Coughlin, O.P., Daniel P.
Cowhig, John
Cox, John F.
Craig, James A.
Crawford, R. J.
Crepeau, H.
Croghan, Peter A.
Crotty, O.C.S.O., Alberic
Cull, O.P., Leo U.
Cullen, Thomas F.
Cunningham, C. L.
Curran, C. C.
Daggett, B. J.
D'Agostino, G.
D'Aleno, Louis
Daly, J. E.
DaRocha, H. R.
DeAngelis, A.
Deery, F. J.
Deery, Lawrence E.
Defois, O.C.S.O., Andrew
Degnan, Jos. M.
Delaney, Wm. M.
Dellarole, P.S.S.C., D.
Demers, Wm. O.
Dempsey, T. J.
Desmarais, F. X.
Desrochers, A. P.
Devanney, J. A.
Devanney, J. A.
Dillon, G. F.
Dillon, O.P., J. M.
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STATISTICS

The general statistics of the Diocese as given in the *Official Catholic Directory* for 1936, are as follows:

Bishop	1
Diocesan Clergy	274
Clergy of Religious Orders	109
Total	383
Churches with Resident Clergy	117
Missions with Mission Churches	19
Total	136
Chapels	97
Colleges	2
Students	1,056

Academies or High Schools	15
Boys	2,242
Girls	1,560
Parishes with Parochial Schools	64
Pupils	27,280
Total Pupils in Catholic Schools	32,138
Orphan Asylums	5
Orphans	568
Infant Asylum	1
Children	205
Day Nurseries for Children	6
Children	415
Home for Protective Care	1
Girls	233
Total Young People Under Catholic Care	33,929
Summer Homes for Children	2
Children per Week	200
Hospitals	3
Training School for Nurses	1
Student Nurses	98
Homes for Aged Poor	3
Inmates	378
Home for Working Boys	1
Boarders	12
Homes for Working Girls	3
Boarders	154
Home for Convalescents	1
Converts (1935)	266
Catholic Population	339,672

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